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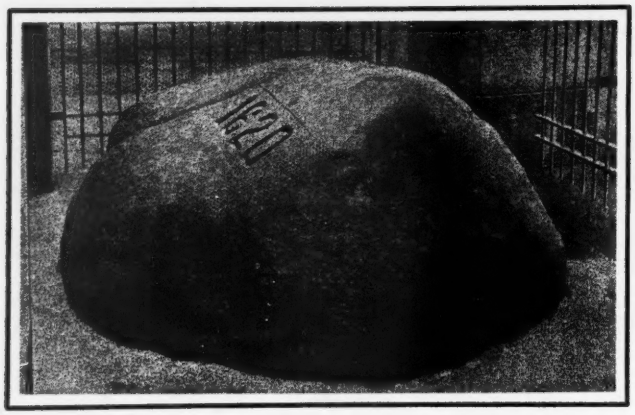
GERALD B. WINROD ★ EDITOR



PLYMOUTH ROCK

MILES STANDISH, a short man with broad shoulders, blue eyes and reddish hair, was *not* a Pilgrim. He did not share their religious beliefs, but came to America with them for the sake of adventure. He was an English soldier and a loyal friend to the group. His sagacity and bravery in dealing with the Indians once saved their lives.

Members of the Standish family were knighted for daring deeds on fields of battle. Miles fought with the English army in France and Holland. He and his wife, Rose, were living in Leyden, Holland when the Pilgrims fled there from England. A warm friendship developed.

In common with most rulers of his time, King James was tyrannical in matters of religion. His subjects were compelled to attend services of the established Church and observe its rituals. Fines were assessed against absentees.

This violated the conscience of some who preferred a simpler service and emphasis upon the holy life. They became dubbed Separationists for separating themselves from the established form of worship. The King ordered them punished and imprisoned. Not a few died in jail, piteously persecuted by hard hearted guards. Others were driven from place to place, so they came to be called Pilgrims or Wanderers.

In 1608 the band resolved to forsake their Country and seek refuge in Holland. The Dutch treated the Pilgrims kindly. For twelve years, first at Amsterdam and later at Leyden, the little English community lived in peace. But still they were homesick. They wished their children to grow up using the speech and customs of England.

So after much prayer and discussion, the exiles resolved to make another effort to find a suitable home. "Let us cross the ocean," they said, "and found a New England in America. There we will organize a community where God can be worshipped according to the desire of our hearts." They gained permission from the London Company to settle on the coast of what is now New Jersey.

The Pilgrims knew that a hazardous task lay before them. They finally set sail from Southampton, England in two small vessels, the Speedwell and Mayflower. When a short distance from land, the Speedwell began to leak badly. Both ships turned back and the damaged one had to be abandoned. Some passengers decided to remain in England and the rest crowded on board the Mayflower, raising the number to about a hundred.

That was in September 1620. Long weeks were spent fighting heavy gales and towering waves. Only a few dared venture on deck. Day after day the group remained crowded in the ill-ventilated cabin, far too small for the number it sheltered.

Captain John Smith had previously explored and charted portions of the New England coast. The Pilgrims had a knowledge of his maps. From this source they learned by moving south, cold and severe winters might be avoided. But the Mayflower was carried off its course and their first contact with land was among the shoals of Cape Cod, Massachusetts.

For five weeks they skirted the coast, while some of their men in a shallop explored the shore, searching for a satisfactory place on which to land. Miles Standish chose the spot for the new settlement. The land had been cleared to some extent by the Indians. There was a spring of pure water.

The place was recorded on Captain Smith's map as Plymouth. Here, in biting cold weather, the people of the Mayflower came ashore on December 21, 1620. The water was shallow, and the Pilgrims stepped first on a rock (Plymouth Rock), and then solid ground.

Snow lay deep upon the winter woods and the ground was frozen. The shore was lashed by sleet and wind. Trees were cut down and a log house built, in which the entire group lived the balance of the winter under one roof.

Food became scarce. Many fell sick from lack of nourishment and due to exposure. Before the spring sun shone, more than half of the Pilgrims had been laid beneath the snow, including Rose Standish.

No Indians came to molest them, but they lived in constant fear of attack. Graves were smoothed to a level with the ground and spring corn planted over them, so the Indians might not know how many white men had perished.

At last the dreary winter was over.

—Turn to Page 38.

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DEFENDER MAGAZINE

HOXSEY VICTORY AT SANTA ANA

A Defender Hour Broadcast ... By Dr. Gerald B. Winrod

ON THIS broadcast, I shall report a public rally recently held in Santa Ana, California, arranged by certain doctors and medical organizations who are fighting the Hoxsey treatment for cancer. They took a beating. I will try to give you the running story. It is interesting and, in some respects, comical.

The trouble started when the Orange County branch of the American Cancer Society announced a meeting for the pastors of the County. It seems that local anti-Hoxsey doctors had certain ideas they wished to get across to Church people and decided to promote the plan by trying to indoctrinate the Preachers.

So, a Santa Ana newspaper came out with a front page story under a bold headline, "Medics Will Debunk Quack Cancer 'Cures'." The article was one of the most vicious smear attacks so far published against Dr. Hoxsey. It stated that one Dr. Samuel J. Camarata would deliver the main address and do the castigating.

Plans were laid to blacken the name Hoxsey before the people of Orange County, of course in Dr. Hoxsey's absence. The whole thing backfired. Nothing worked out like the promoters expected. We have received reports of what happened from several very fine southern California people, who are themselves living, walking, talking testimonials to the efficacy of the Hoxsey cancer treatment.

This group of friends includes Mrs. Beulah Brubaker, 202 Wilson Drive, Placentia ... Mr. Earl F. DeChaine, P. O. Box 444, Baldwin Park ... Mr. and Mrs. Ross Klingaman, 20805 Arrow Highway, Covina ... Mrs. Norman Mather, 12361 Meade Street, Garden Grove ... Mrs. Al Rainey, 6162 Darlington, Buena Park ... and Mr. L. S. Sanderson, 1521 N. Wilton Place, Hollywood, California. Others have also written us.

Very well, the meeting was called to order in the auditorium of Santa Ana's Public Health Center. It was announced and arranged primarily for the pastors of the community, but none showed up. Preachers, as a general rule, do not like to be pressured. As a whole they are an independent lot who prefer through study to reach their own conclusions.

But I can tell you *who did* attend the meeting — at least one hundred patients and former patients of the Hoxsey Cancer Clinic. The former patients had been cured. The current patients were interim cases, presently taking the treatment and making satisfactory progress.

If you move notify The Defender giving both your old and new addresses.

These people took seats in the auditorium, provided the doctors with an audience and manifested willingness to treat the speakers with respect. Besides Dr. Camarata, there were three other physicians on the platform — Dr. R. A. Hayden, Dr. G. A. Huestis and Dr. M. S. Wehrly.

After assuring the audience that he would not "deal in personalities," the first speaker blasted Dr. Hoxsey as "the biggest quack in the country." We can imagine how this must have made hearers feel, who owed their very lives to the Hoxsey treatment.

When the doctors finished speaking, or rather attacking, there was a request that questions from the floor be permitted. The master of ceremonies ruled that questions would have to be written out and worded in a certain way, with no assurance that they would be considered.

Out of approximately fifty submitted, only ten were answered. The doctors seemed to take offense at questions which appeared fair to Dr. Hoxsey or slanted in his favor.

Mrs. Ross Klingaman, a Hoxsey patient who was present, says: "One lady wrote, 'Why doesn't surgery, x-ray and radium cure Babe Zaharias?' The doctor answered, 'No comment'."

(The famous lady athlete was then dying of cancer in a Texas hospital, having been treated by the usual methods of surgery and radiation which users admit to be futile.)

Mrs. Klingaman continues: "The four doctors got so mad at the questions that they walked out, leaving us Hoxsey supporters in charge of the meeting. Various ones rose to testify to what the Hoxsey treatment had meant to them. Finally, the doctors turned the lights out on us but the janitor turned them back on. We weren't ready to go home.

"One man got up, stepped forward and stood where the speaker had been standing denouncing the treatment. This man related how he was cured of cancer and what the doctors had told him

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about his case being hopeless before he went to Dallas. It was most impressive to see him standing there, where an enemy of the treatment had spoken earlier in the meeting.

"Others gave similar testimonials, including my husband, who told about my case. There was a large group of us and we really enjoyed getting together. When the doctors tried to drive us out, we reminded them that it was a public building and a public meeting. So we stayed until we felt the business was finished."

The Garden Grove Daily News reported: "A storm brewed today in Orange County over cancer at the Hoxsey Clinic in Texas. The controversy is raging as a result of a symposium Thursday night of the Orange County branch of the American Cancer Society held in Santa Ana. The meeting was abruptly closed by doctors after a delegation demanded the panel answer questions regarding the Hoxsey treatment for cancer."

CROSSING THE CONTINENT

Now we will leave California and cross the continent from the Pacific coast to the Atlantic. I shall read a letter, conversational in nature, from a man in New York. The writer is Mr. Howard P. Andersen, 396 Harrison Ave., Massapequa, Long Island.

"Dear Dr. Winrod: I came across a copy of your magazine, the September issue, at the home of Mrs. Oscar Feather of 1108 Allegheny St., Hollidaysburg, Pennsylvania, a loyal subscriber. My wife and I stopped in to see her on our way home after our second visit to the Hoxsey Clinic at Portage.

"Mrs. Andersen and I met Mrs. Feather at the Clinic the first trip we made there. She is a wonderful woman and a fine testimonial to the value of the Hoxsey treatment. My wife is being treated for malignant melanoma and already has shown a definite improvement. We have just returned from a checkup at the Clinic and are due back the latter part of December.

"As a token of appreciation to Mr. Ross Henbest, 11 Front Drive, Huntington Station, Long Island, I want to have his subscription to The Defender entered on your list. The price is enclosed. It was because of him that my wife went to the Clinic in the first place.

"She was typical of many people, with doubts regarding the treatment because of the way the American Medical Association has run it down. Until people learn why this is done, the attacks are confusing.

"We talked with Mr. Henbest. Seeing him and talking to him, and also his mother and father, sufficiently convinced my wife that we should visit Portage.

"Mr. Henbest is being treated for cancer of the spine and was a terminal case when taken to the Clinic by his mother flat on his back in a station wagon and on a diet of synthetic morphine. I saw him about a week ago and he is working a regular eight hour day and driving his own car besides. Quite a comeback!

"There is much more that I could say, but will not burden you with a longer letter. You are rendering a divine service to the people of this Country. Keep up the good work and God will repay you. Very truly yours, Howard P. Andersen."

BABE ZAHARIAS

Reference has been made on this broadcast, to Babe Zaharias' fight with cancer. The hearts of millions of Americans bled for her and Mr. Zaharias during their days and weeks of anguish. Even reporters kept vigil, reporting regularly through the press and by radio. It was the same old story of surgery failing to alleviate suffering or cure the disease.

Under the present system, built up by users of surgery and radiation, cancer victims are rushed to the operating table. Cutting invariably spreads the disease. In a short time it breaks out in some other part of the body, making another operation necessary, and more hospital bills. Then usually another operation or two, and after that, a burning hell of radiation. Then a horrible death with the patient being shot full of powerful drugs. This is the vicious cycle which is being constantly repeated in the lives of our people. "How long, O Lord, how long?"

If medical groups say this is the best they can do, the best they have to offer, we say it isn't enough. We say try something else. Nothing could be worse. May God deliver us from this carnage!

The Hoxsey system of Chemotherapy, of treating cancer through the blood stream, offers hope. It has thousands of documented cures to support its claims. Cutting, bleeding and burning fail because the approach is basically wrong.

And now, in closing, I shall read a short letter from a Defender Hour listener in Shelbyville, Missouri. His name is Mr. Thomas S. Nichols.

"Dear Brother Winrod: Greetings in the Name of Jesus. I am enclosing a clipping out of our local paper containing an attack on Dr. Hoxsey by the Food and Drug group at Washington, saying to use surgery and x-ray instead.

"Well, I wish the Country could know what happened to us. My son was a world war veteran. After coming home he was soon taken down with cancer. They sent him to Hines Hospital, claimed to be the best in the United States.

"They kept him six months and cut and burned his face until they put his right eye out, and burned his face until it looked like a piece of fried bacon. They sent him home to die and I have never seen such suffering. He had to suffer that way for three horrible months after they sent him back to us. So we say, keep up your fight for truth, Brother Winrod, to save others from what has happened to us. Yours in Christ, Thomas S. Nichols."

We have in our files hundreds of letters similar to this one, from brokenhearted people groaning over the loss of friends and loved ones, lamenting that they did not hear about the Hoxsey treatment in time.

This is Gerald B. Winrod, thanking you for listening and saying ... May God bless you all.

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MRS. AL RAINEY

THE HOXSEY PETITION CRUSADE

IT REMAINED for a Christian housewife, possessing a knowledge of the Hoxsey cancer cure, to launch a Petition Crusade which is mobilizing sentiment on a nationwide scale: Mrs. Al Rainey, 6162 Darlington ... Buena Park, California.

"The spirit of fair play for which America is famous, demands that Dr. Harry M. Hoxsey be given an opportunity to demonstrate the value of his treatment for cancer through recognized agencies of government," says Mrs. Rainey. "Every request so far made in this direction has been rejected. Last year, I suggested to various friends and neighbors that our duly elected officials at Washington might very well be petitioned, and everyone approved the idea.

"The right of 'petition' is stated in the first Amendment to the Constitution. In March 1956, I had the first of 200 petition blanks produced on a mimeograph. They were used up in no time. Since then we have circulated them into the thousands and in every State of the Union. They are pouring in from all directions, filled with signatures. Our goal is a million signers." The Petition reads as follows:

To the Investigating Committee of Labor and Public Welfare of the U. S. Senate

Washington, D. C.

Attention: Senator Lister Hill, Chairman

We the undersigned desire a complete, impartial and unbiased investigation of the Hoxsey cancer treatment, the results to be made known to the general public of the U. S. A.

(Lines for names and addresses of signers appear below the above caption.)

Mrs. Rainey's decision to launch the Crusade was influenced by the fact that early in 1947, United States Senator Elmer Thomas of Oklahoma made a trip to Dallas, investigated the Hoxsey cancer treatment, interviewed a large number of cured patients and returned to Washington determined to spark an official investigation.

Pursuant to this decision, the Senator prepared a lengthy and well-organized letter to Dr. Thomas Parran, Surgeon General, Washington, D.C. The Dallas Times Herald carried the following item about it:

"Washington, D.C., Feb. 28, 1947 — Senator Elmer Thomas of Oklahoma today called upon the Public Health Service to investigate and report on the cancer treatment administered at the Hoxsey Cancer Clinic in Dallas.

"He formally requested Surgeon General Thomas Parran to select a small committee to visit the clinic and 'to make a thorough investigation of the nature and form of treatment administered.' The request climaxed a personal study of the clinic by the Senator undertaken at the request of citizens of his home town of Lawton. The Senator held a non-official hearing at the clinic on February 2."

Surgeon General Parran answered Senator Thomas: "At my request Dr. Spencer had a copy of a recent statement appearing in the Journal of the American Medical Association forwarded to your office. This statement contains so much factual and incontrovertible evidence concerning the Hoxsey Cancer Clinic that I would hesitate to spend public funds on a project such as this."

(The "factual and incontrovertible evidence" was later proven to be utterly false in two Federal District Court trials — one in 1949 and one in 1952.)

Dr. Hoxsey sent the following letter to the Surgeon General:

"I want to say this to you, and now: I will pay the expense of your investigation, while 140 million people are being asked to dig down and get the pennies out of the piggie bank and help to fight the greatest scourge known to mankind, namely cancer. What becomes of that money only God knows.

"If you will refer to the testimony given by Dr. George Miley of the Hahnemann Medical College and Hospital of Philadelphia before the Pepper-Neely Committee in Washington, D. C., July 2, 1946, you will notice that he quotes your celebrated Dr. Stanley Riemann as saying that people who have no treatment at all live longer than those who have radium, X-ray and surgery. And still, on the little cans that the people are dropping their pennies into (and some of the school children in Dallas are even neglecting their lunches to contribute to), it states that those treatments are what the money is being used for.

"The expense of your trip will be one that I can write off my income tax, so bring as many people with you as you want to, and spend any amount of money you want to, and I will pay for it. Let's tell the world the facts just as they are and quit hiding behind Morris Fishbein's coat tails.

"Doctor, let your conscience be your guide, and if you care anything about the 140 million people who are waiting to learn of a cancer treatment other than radium, X-ray, or surgery, now is the time to find out for yourself. Wire me when you will be here so that I can make hotel reservations, as I know you

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cannot turn down this opportunity to make an investigation. If you do, it will be an indictment in my eyes and in the eyes of the citizens of Texas that you do not care about the people whose health and destiny you are supposed to guide."

After every door had been slammed in his face, Senator Thomas wrote Dr. Hoxsey as follows:

"I have been trying to intercede with Dr. Parran to have him make an investigation of your institution, but his alibi is that he has no funds which he can legally use for this purpose. I have suggested that the expenses would be taken care of, but this does not seem to impress him.

"The facts are that he is a member of the closely-knit medical fraternity, and obviously this organization does not intend to recognize in any way any medical development or program other than those which come from their own organization. I have not given up the fight, however, and will see what I can do."

★ ★ ★

A NUMBER of other attempts have been made to arrange for an investigation through some branch of the federal government, but the American Medical Association has succeeded in stymying every such effort.

Mrs. Rainey and her neighbors meditated upon these facts, made the matter a subject of prayer and went to work. Recruits have joined up with the movement in all parts of the nation. The program is now operating in high gear!

The Crusade received impetus when Mrs. Mickey Cullen of San Antonio, Texas joined forces with the Rainey organization to work at national levels.

When told of Mrs. Cullen's decision, Mrs. Rainey exclaimed: "This is the best news I've had since the day I learned that a bona fide cure for cancer actually existed." Mrs. Cullen is a marvelous person, sincere, courageous and brilliant. We count it a pleasure and wonderful opportunity to join forces with her.

At Dallas, Mrs. Cullen issued the following statement:

"Now the merger seems to be complete. Our forces will join those headed by Mrs. Rainey in contacting the enemy in 47 of the 48 States. I reserve my native Texas, however, as a special bailiwick.

"Bonnie and Al Rainey are great. Their methods are thorough. Their capacity for hard work is amazing. They are getting a wonderful job done, and there should be no overlapping of our two crusades. I refer my friends outside of Texas to them.

"Every Texan who hears about the petition seems anxious to sign. One worker, a fine Christian lady, went out and got 500 signatures during the short time she was in Dallas for observation and recheck at the Clinic — which shows how people in the Dallas area regard Harry Hoxsey and his treatment."

DEFENDER READERS will recall Mrs. Mickey Cullen's two dynamic letters to Food & Drug Commissioner George Larrick, reproduced in the September issue. She is a member of the famous Cullen family, rated among the wealthiest in the world, noted for humanitarian activities. In a recent letter to the Editor, Mrs. Cullen stated:

"I had planned to attend the Pittsburgh trial, but found it impossible to leave. Along with thousands of other Americans, I am appalled that Dr. Hoxsey wins his court cases consistently where judges and juries are permitted to see and hear testimony, only to lose them under pressure when the enemy appeals.

"In the name of God, right and man, I ask that understanding citizens stand together, and when this atrocity is over, finished and done (as it soon will be) that they shall not be lax in their demands for reprimanding. This must *not* happen again."

THE PITTSBURGH TRIAL

AS THIS DEFENDER goes to press, the big Hoxsey trial at Pittsburgh, Pennsylvania is in full swing. Observers expect it to consume more than two months, concluding around the middle of November.

The lives of 40-million human beings are directly concerned with the outcome, for the reason that one out of every four Americans are presently carrying the sentence of death in their flesh from cancer. If Dr. Hoxsey wins this fight, the opposition will never dare try to stop him again. A vast multitude of Christians are praying.

The trial opened to the tune of another big smear, reflecting an effort to place the Hoxsey cancer cure in a false light. There seems little question that a master plan exists to defeat the Hoxsey forces in the public mind, believing the impact will somehow register in the courtroom. A studied distortion of witness stand testimony is being given through the local press.

The Pittsburgh daily Post-Gazette is especially vicious in its smearing of Dr. Hoxsey, Senator Haluska and me. Writers for this paper have devoted considerable space to taking us apart according to a fixed pattern of psychological warfare. The validity of our position is confirmed by opposition from such a source.

This newspaper has, among other things, tried the war-time Sedition Case all over again — in which I was a victim of Communist persecution. Just how this Case is related to the confiscation of Hoxsey medications for treating cancer is not clear.

It is true that I was arrested in 1944, taken to Washington and made to stand trial for eight months before a corrupt judge who promised in advance to railroad me through his courtroom to prison on false and preposterous charges. Those were the days when it was unpopular for a man in public life to speak out against Communism.

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But had some of us not stood our ground back there, it is to be questioned if the present awakening regarding red evils could have ever taken place. Those were the days when the Alger Hiss-Whittaker Chambers Communist cell was operating with a free hand in Washington. We were opposing Communism then, and received the full benefit of its striking power. Reds, clothed with the authority of government, marked me for destruction. They were trying to make it appear seditious to oppose Communism.

After eight months, and when the government prosecutors were preparing to deliver what they thought would be a knockout blow, the judge was found dead in bed. Christians, the width and breadth of the land, were praying.

The case was then turned over to Mr. Justice Laws of the District Court of Washington, D.C., who looked into it, refused to touch it with a ten foot pole, regarded it as a stench against the American judicial system and threw it out the window under the official label of "a travesty on justice." I was given as clean a bill of health as if the charges had never been brought.

Having suffered at the hands of evil men, who succeeded in getting themselves clothed with the authority of government, I know something of what Dr. Hoxsey, Senator Haluska and their colleagues are now going through. Personally, I do not feel that this rehashing of the Sedition Case by the newspapers of Pennsylvania will help the enemies of the Hoxsey cancer treatment.

I do feel, however, that their action calls for the immediate circulation of several thousand more copies of the book, "The Sedition Case," published by the Lutheran Research Society. This 130-page volume contains the story of the Case and the Defender Publishers will gladly process orders at the regular price ($1.25 postpaid).

The early sessions of the Pittsburgh trial were consumed by testimony of Food & Drug agents sent disguised to both Hoxsey Clinics at Dallas and Portage, Pennsylvania for the purpose of trying to get something to use against them. The first such witness was one Euclid T. Gulledge, a Food & Drug agent who gave his home address as Birmingham, Alabama. He testified to making two trips to Dallas, the first in February 1945.

He professed to have "faked cancer symptoms to gain evidence against the Hoxsey Cancer Clinic."

Mr. Vincent Casey, an attorney for the defense, immediately charged him with "entrapment." The witness is described as having "masqueraded as a salesman" to gain the confidence of those who were trying conscientiously to be of service to him at the Clinic.

The line of testimony developed by this witness suggests the extremes to which the opposition seems willing to go. The gentleman admitted somehow building up in his system what appeared to him to be cancer symptoms. Whether or not some member of the Hoxsey staff fell for the ruse will remain to be seen as the trial progresses.

Mr. Gulledge was followed on the witness stand by a Dallas physician, Dr. Harry M. Spence, who said he examined Mr. Gulledge and found no evidence of cancer. Dr. Spence admitted, under cross examination, that he would not be interested in doing or saying anything to help Dr. Hoxsey.

We shall continue to watch developments at the trial and report them from time to time over the radio and through The Defender Magazine. Then when it is over, we expect to publish a book giving the running story, under the title, "The Pittsburgh Trial."

★ ★ ★

FOR THE BENEFIT of those who may not be familiar with the background from which this legal battle has emerged, I will say that the case concerns primarily the Hoxsey Clinic of Portage, Pennsylvania.

This institution was established last year under the management of State Senator John J. Haluska, whose sister was snatched from death by the Hoxsey treatment after being given up as hopeless by the best medical doctors of Pennsylvania.

No sooner had the new Clinic opened its doors than the Food & Drug Administration and other groups tried to destroy it. Medications used for treating cancer were seized on the premises. Dr. Hoxsey, Senator Haluska and others associated with the Portage institution, have been firm in their demands that these materials be returned.

From this starting point, the case is developing ramifications reaching in many directions. An important record will be developed. Expert testimony by doctors who advocate cutting and burning in the treatment of cancer will be heard. Expert testimony in support of Chemotherapy as used by the Hoxsey Cancer Clinic will also be heard. Both sides seem to feel that they are engaged in a life-and-death struggle.

—Gerald B. Winrod

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PROVING GOD

Dr. A. J. Gordon

Judging by the large number of expressions received from members of the Defender Family, the present series of sermons brought back from the past, are proving more than acceptable. Dr. Gordon delivered the accompanying message from his famous Clarendon Street Church (Boston) pulpit just before the turn of the present century.

"Prove me now herewith, saith the Lord of hosts." —Malachi 3:10.

PROOF is not the same as experimentation. In the latter the end is indefinite. In proving one works toward a given end. In experimenting we proceed without knowing where we shall come out. In proving we aim to come out at a point that is explicitly set before us.

For example, in geometry we have this proposition: If one straight line meets another straight line, the sum of the two adjacent angles will be equal to two right angles. The student aims to prove this proposition true. If he knew nothing of geometry he might simply put the angles together to find out what they would make. That would be experiment. But the proposition being given, he seeks to verify it.

Having pointed out this distinction, let me remind you that God does not invite us to experiment with Him. He does not invite us to take the Gospel and make a sort of trial trip with it for a short distance, and then, if we are satisfied that it is seaworthy and safe, to engage a permanent passage to the Kingdom of Heaven.

No! He makes the definite declaration at the outset that the Gospel is sufficient to save to the uttermost all who accept it. Then He says: Prove whether or not that is true. Do not try it and then take it. Take it and then try it. Do not experiment on it and see if it is worthy of your confidence; but, believing that God's Word is worthy of all acceptation, accept it and spend your life in demonstrating its worth.

Is it not true that much of our praying and laboring is of the tentative and experimental sort? We work to see what will come of it. We pray to test what the effect will be. We throw out our efforts and wonder what results will follow, instead of fixing our eyes on a definite result and bending all our energies to that end.

If great consequences do ensue we exclaim over them as wonderful, instead of treating them as a matter of course, even as the farmer treats the harvest when he has sown the seed. All this goes to show that we are experimenting with God rather than proving Him. "Isn't it an astonishing exhibition of unbelief," says an eminent writer, "that if a prayer of ours is answered we regard it as such a remarkable thing that we must tell everybody about it for weeks afterward, as though some strange thing had happened?"

"The sum of the angles of a triangle equal two right angles," says geometry. And the student, figuring it out, proves it true, and feels no astonishment. He would have been confounded if it were otherwise. But when the Bible says, "Ask and it shall be given you," and we prove it, we are amazed at the truth and fidelity of God, and consider it a discovery worthy of telling about for months. It amounts to saying, Mathematics is true without a doubt, but when the Bible is proved true, wonder, O my soul, and be astonished!

Should we not reverse all this and take answer to prayer for granted as surely as an answer in mathematics? What, astronomy so sure in its laws that the arrival of a comet or an eclipse of the sun may be calculated to a minute, and nobody dreams of a miscarriage; and geometry so absolute that we can compute the height of a mountain and the area of a plain without fear of error in our calculation, yet doubt God's Word!

Nay, astronomy is but the measuring of the heavens, and geometry the measuring of the earth, yet God says, "Heaven and earth shall pass away, but my word shall not pass away."

"He spake a parable unto them to this end, that men ought always to pray and not to faint." —Luke 18:1.

Amid all the doctrinal defections now apparent in the church, I contend that the greatest trouble is in the life, not in the creed. Heart failure is what the Church of God is dying of, not head failure!

And yet there is no need of this weakness; for the heart of the church is in heaven, and if we only keep our communion with that heart through prayer, we may have the vigor and impulse of the living Christ constantly imparted to us. I believe that it is the breaks in our Christian life which are the source of our greatest weakness. When it is a question of growth, let us remember that the continuous hold of a child is more effectual than the intermittent grips of a giant.

Jesus has wrapped up the whole secret in this principle: "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done for you." John 15:7.

Great spasms of prayer, violent storms of intercession at the gates of heaven, followed by long stretches of cold barren praying, this is not the method by which we are to win great riches of grace and glory. The prayers that remain rooted in one place are the prayers that prevail.

I know not why, but it does not seem to be God's way to open the door of heaven at the first knock of intercession. If He were to do so, the privileges

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of the mercy seat would become so cheapened that they would bring little spiritual enrichment to the soul. So it is, perhaps, that God perseveres in His silence, that He may train us to persevere in seeking. But "our God shall come and shall not keep silence," if only we show Him that we are so desperately in earnest that we cannot take denial.

Therefore, let me exhort you, my brethren, to renewed watchfulness at this point. "Backsliding always begins at the closet door." If the sources of spiritual life are neglected, the stream must certainly dry up. Let us not forget that our life is not in our own veins and arteries. Our life is hid with Christ in God. Every answered prayer is a pulse beat of the heart of Jesus. Live in Him constantly then; pray in Him unceasingly.

"I thank my God, making mention of thee always in my prayers." —Philemon 4.

Wholesale intercession is always a dangerous tendency. Prayers that are so inclusive that they cease to be incisive, which take in so many interests that they take hold of none — who has not been wearied at such comprehensively feeble intercession?

Believing Christians have as much need to be on guard against platitudinarianism as against latitudinarianism. Evangelical vagueness of desire and petition is a weariness to God and man, and we are inclined to approve the blunt irreverence of an evangelist who impatiently broke in upon an aimless prayer with the exclamation, "Do ask something of God, brother."

Instead of praying for our Lord's blessing on our mission fields, for example, and on our missionaries in general, let us get a list of names and take some of them before the throne of God each day.

The heartfelt solicitude of the Apostle to the Gentiles nowhere comes out more manifestly than in the frequent recurrence of the words: "Without ceasing I make mention of you always in my prayers."

"If ye shall ask anything in my name I will do it." —John 14:14.

Why should we ask? Can the finite move the Infinite? Can the human bend the Divine? So some question the propriety of prayer. We answer that the relation of the human to the Divine is mutual.

God's willingness to give is exercised through our willingness to receive; and in the order of divine providence, the Lord needs the action of our will as much as we need the action of His will.

In the old-fashioned watch there is the mainspring and the hairspring. The hairspring does not move the mainspring but is moved by it. And yet the mainspring depends on the hairspring to take off the power that was stored up in it. By tick after tick of this little spring, the motion coiled up in the central spring is released and communicated to the mechanism. So we say our will does not move God's will; it is moved by it. Yet God's will is dependent on the submission and choice of our will in order that He may bless us and give us the things that we need.

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Hence, observe how rigidly He binds His gifts to our prayers. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit" — to whom? To them that need Him? To them that are mistakenly trying to get along without Him? No! "How much more shall your heavenly Father give the Holy Spirit to them that ask him."

It is the same with other benefits. "How much more," says Jesus, "shall your Father in heaven give good things" — to whom? To the poor and needy and suffering? No! but "to them that ask him." Thus God conditions His gifts upon our seeking and requesting them.

But there is a limit to the things we may ask of God. Let us not forget this, lest our prayers be "will-worship" instead of worship in spirit and truth. Does not the Lord say, "Ask what ye will and it shall be done unto you"? But the beloved disciple who records these words sets others over against them: "We know that if we ask anything according to his will he heareth us." We are at liberty to ask, and have the promise of receiving anything within the circle of God's sovereign love.

He has nowhere promised to step outside that circle. All holy wills revolve around the Divine, as the planets in their orbits around the sun. If there is to be no collision or discordance, each must yield implicitly to the central orb, and all must chime together in that celestial music, "Thy will be done on earth as it is done in heaven."

"Every one that asketh receiveth." —Matthew 7:8.

One sin is that of taking the good things of life without asking, of assuming that they are ours without saying "by your leave" to God. But there is the opposite sin of asking without taking. For this is how the Lord's words should be understood, "Every one that asketh taketh."

Like roguish boys ringing doorbells and then running away for sport, so many pray. They have no deep sense of need; they are happy and prosperous and well-fed; but they must keep up appearances, so they call at God's door morning by morning and ring. But they never wait for Him to come out and answer. The word of Scripture is that we "pray always with all prayer and supplication, watching thereunto with all perseverance."

As one drops an important letter in the mailbox and eagerly scans every mail for a reply, so we should be alert for answers to our prayers. Is God the only slack correspondent? Does He alone let important letters go unanswered? Yet the dead-letter office of prayer is filled with unclaimed letters — God's answers which have never been called for by those for whom they were meant.

O Christian, you question whether God hears you when you pray. Is it not time you considered whether you hear God when He answers?

Unspeakably glorious is the privilege of prayer — to speak face to face with God, and commune with Him as friend with friend. How little we appreciate the height and glory of such an audience! But God gives another beatitude in the words of Solomon, "Blessed is the man that heareth me, watching daily at my gates."

Here is the suppliant who prays and then tarries for an answer, who waits at the door until the Lord comes forth and gives the blessing that was asked, who will not be driven from the gate though all the dogs of doubt and unbelief are set upon him to scare him thence. Blessed is the man who so waits and watches.

"Who forgiveth all thine iniquities and healeth all thy diseases." —Psalm 103:3.

Present-day discussion about the healing of disease through prayer is evident not so much the result of speculation as of the pressure of incontrovertible facts. Cases are multiplying of persons who testify to that which has come to them in answer to prayer, and thus facts are crying out and pleading that the testimony of God be not rejected.

No promise could be more explicit than that in James: "The prayer of faith shall heal the sick." We know not why we have any more authority for setting it aside as belonging to another age but not applicable to ours than we have to treat the words, "Believe on the Lord Jesus Christ and thou shalt be saved," as outmoded. "All scripture is profitable," and no scripture has become outlawed through passage of time. Our effeminate faith may have made it hard to credit God's great promises, but it cannot render His power to fulfill them any less.

It may be well for us to reflect on the nature and extent of Christ's redemptive work. Does it include the body as well as the soul? Does it aim to deliver the flesh from its infirmities as well as the spirit from its sins? If so, we may still repeat without fear the Apostle's prayer: "I pray God your whole soul, body and spirit be presented blameless until the coming of our Lord Jesus Christ."

In Jesus' earthly ministry we have the question strikingly answered. He treated man as a double being, made up of soul and body. He did not deal with man in fragments; He did not help man by halves; He extended healing grace to man's entire person, and

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We are under observation. What does this mean from the standpoint of Bible Prophecy? Has anything like this happened before? There is more about this in the Bible than most people have suspected. Get all the facts and know what is happening. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and waves roaring; Men's hearts failing them for fear." (Luke 21:25-26)

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constantly joined forgiveness of sin and the restoration of the body together. This fact is immensely significant.

What Christ revealed as the true object of His ministry is the proper object of our prayer and faith. "Thy sins are forgiven thee" ... "Rise, take up thy bed and walk" Mark 2:9 ... "Sin no more" ... "Thou art made whole" John 5:14. Such conjunctions might be multiplied. They indicate clearly that Jesus exercised a twofold ministry, that of pardoning and that of healing, one directed toward the soul and the other toward the body.

The final consummation of Christ's ministry toward man is of this same double character, sanctification, the perfect recovery of the soul from sin, and resurrection, the perfect recovery of the body from disease and infirmity — the perfected spirit and the perfected body brought together in eternal reunion. This is the final finished work of Jesus Christ.

Now, has Christ dropped one of His offices in the continued heavenly ministry He is carrying on? That He still forgives sins no one doubts. That He still heals disease is deemed by many a very hazardous opinion.

It is skepticism as to God's relation to the entire man that runs through our whole popular theology. No wonder that those who deny the resurrection of the body, and their name is legion, should deny the possibility of healing faith. This is part of the same system of unbelief. Those who cannot credit the final and perfect restoration of the body cannot, of course, believe in any partial restoration. Healing is but a partial restoration, a hint and intimation given now of what shall be when God shall exercise for the final restoration that "mighty power" by which He "is able to subdue all things unto himself."

Recovery from disease is a foreshadowing of that blessed recovery from death, by which "this corruptible shall put on incorruption and this mortal shall put on immortality." We cannot well believe the whole without believing in the parts; we cannot accept the greater without accepting the less.

We call for honest and consistent faith here. We look to the Cross in faith because there Christ "bore our sins in his own body on the tree." May we not look at the Cross in faith for yet another blessing, as we remember the saying that "himself took our infirmities and bore our sicknesses?" Is it legitimate to pray on the first ground, "Forgive us our trespasses," and only presumption to pray on the other ground, "Heal thou our sicknesses"?

PATHWAY TO REVIVAL

SPIRITUAL revival is a "must" if America is to survive as a free nation and retain her position as a stronghold of the evangelical faith. A real revival, a powerful spiritual awakening which will turn the nation back to God and righteousness is the only remaining hope of America and the world.

In the pathway back to God the Church must always lead the way. Revival must begin within the church, with the people of God getting right with God and with one another. The praying down of revival upon a nation is the peculiar responsibility of the church, so that, in a very real sense the fate of a nation is in the hands of the Christian people of that nation.

The pathway to revival was set forth clearly in the Word of the Lord to King Solomon at the dedication of the temple, in II Chronicles 7:14, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land."

When God can bring the consecrated Christians, those who have promised to follow the Lord, into the place where He wants them, of utter obedience and surrender, then through those yielded lives He can revive His church, and through a revived church reach and win a lost world.

Revival will come to America when in every church, in every city and town and village and rural community there are consecrated men and women who know how to pray, and who are willing to pay the price in the sacrifice of time and strength, and in self surrender, who will pray without ceasing for the power of God to be manifested in revival, and for the salvation of souls. This is the pathway to revival, and it is the way to survival for America.

—Fred W. Hoffman.

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THE BOOK of Ecclesiastes contains words of wisdom. It represents the reasoning of a man "under the sun" about the daily run of problems which must be mastered if one is to really *live*. He is called "the Preacher." Solomon, of course, wrote the book.

In the present study I shall bring one verse into focus, Ecclesiastes 10:8, "He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him."

We have all witnessed the kind of judgment this verse anticipates, if not in our own experience, certainly in the experiences of others. Time and again, it happens that men fall into the very traps they set for others. There is a law of retribution, operating in our world, which demands toll.

In seeking the downfall of another, you are planning your own destruction. The Preacher also says: "The lips of a fool will swallow up himself" — which implies something more than opening your mouth and putting your foot in it!

The Golden Rule can be stated negatively as follows: "Whatsoever ye do unto others, they shall do also unto you."

Ecclesiastes presents a man meditating upon sober values, conscious of the fact that moral laws operate in the world of which he is a part. If he violates these laws, he will pay a severe penalty. Every human being has a moral responsibility to his Maker. And so we find the Preacher saying: "The ways of a man are before the eyes of the Lord, and he pondereth all his goings."

This line of reasoning produces an enlightened conscience, an appreciation for moral values, and strength of character. These are gilt-edged assets, the best investments one can make, in building a life.

The Preacher continues: "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins." Here is a message of warning that everyone should heed. Many a man has forged chains of his own sins which later come to bind him fast.

I know a man who used to boast of being able to control his appetite for drink. He said he could take it or leave it! He took too much, too often. I tried to arrest the forces of deterioration that I saw lay hold upon him. At first he would not listen. Then as the fangs of the appetite became fastened deeper and deeper in his flesh, he could not listen. Today he is a confirmed alcoholic.

The Preacher must have had something like this in mind when he said: "Whoso breaketh a hedge, a serpent shall bite him."

Hedge breaking is a dangerous diversion. Barriers to known sins must be kept intact. Serpents are lurking among the rocks just beyond, waiting to come through if given the least opportunity. Hedges are needed for our protection. I shall discuss a few.

THE HEDGE OF HOME

There is no way of computing the value of righteous home influences as a hedge. Pity the girl or boy denied these advantages. It means the creating of a vacuum in their lives, and a dangerous exposure to temptation.

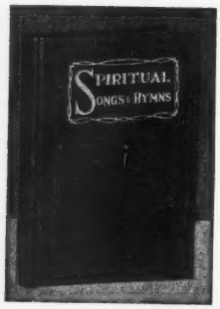
Their minds and hearts will be undernourished. A needed shield against evil will be missing. The problem of youthful delinquency is primarily a problem of home delinquency!

Billy Sunday wrote of an experience he had which illustrates the worth of Christian home influences:

"At the Chicago Y.M.C.A. I used to bring ministers together for noon meetings and got to know Dr. Armstrong. One day he told me of a call he had made.

"When he rang at the door it was opened by a little girl. He asked for her mother and the child inquired, 'Are you sick?' He said that he was not and she asked, 'Are you hurt?' Again he said No, and she asked if he knew of anyone sick or injured. When he said No, she replied, 'Then you can't see mamma, for she prays from nine to ten o'clock.'

"It was then twenty minutes after nine, so Dr. Armstrong sat down and waited forty minutes. Shortly after ten she came in with the light of glory on her face, and he knew why that home



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was so bright. He knew why her two sons were in the theological seminary and her daughter was a missionary. All hell can't tear a boy or girl away from a home like that and into paths of sin."

The mother of the Rev. John Newton, a pious woman of southern England, died when he was but seven years old, leaving him only the memory of her religious teaching and goodness. At an early age he became a dissipated sailor. The memory of his mother brought him to himself and started a stream of incalculable influence.

Through him Claudius Buchanan was converted, who became a missionary to India. He wrote, "The Star in the East," which made Adoniram Judson a missionary to India. Newton was also the means of converting Thomas Scott, the commentator. Through him Cowper was rescued from despondency and his harp tuned to the key of religion.

Newton's influence upon the career of Wilberforce was asserted who, in turn wrote "A Practical View of Christianity," a useful book, the instrument of converting Leigh Richmond the author of "The Dairyman's Daughter," which saved thousands. Back of all these developments stands the faithful mother of John Newton.

Fortunate indeed, during these days of moral laxity, is the child who enjoys the shelter of a well-hedged home. Satan knew that he was up against stiff opposition when launching his attack on Job for we find him saying to Jehovah God: "Hast not thou made an hedge about him, and about his house?"

THE HEDGE OF CIVIL LAW

God even employs humanly devised systems for the protection and guidance of His children to help them live the better life. Civil law works for their advantage. It exists as a result of Sinai's "Thou shalt nots." Judicial systems owe their existence to the Mosaic Law. They are used of God as a hedge to shield the righteous against the onslaught of evil forces.

The Apostle Paul recognized this fact when he said in his letter to the Romans, "Let every soul be subject to the higher powers. Whosoever therefore resisteth the power (civil authority), resisteth the ordinance of God. Rulers are not a terror to good works, but to the evil."

Granted that government may at times be defective, and the stench of political corruption in high places noted, yet any kind of order is to be preferred above anarchy. Paul was writing to Christians forced to live under Nero's despotism but even that was to be preferred to unrestrained lawlessness.

Moreover, every child of God possesses spiritual weapons of prayer and capacities for silent resistance to evil systems (like atheistic Communism). Christians in New Testament times were charged with turning the world upside down. Paul understood the tremendous power they possessed which would be eventually released as a righteous influence upon the conscience of existing leaders and governments.

Until wrongs could be righted according to God's way, the Apostle demanded of his followers, stern obedience to civil authority. "For he (the law) is the minister of God to thee for good. But if thou do that which is evil, be afraid. Pay ye tribute (taxes) also."

This was common sense admonition. Nero persecuted Christians but they eventually stood at his grave and the grave of the Roman government. Christians have been persecuted in all iron curtain countries, but great seams are today opening in the foundation of the political systems responsible.

Job was alluding to God's beneficial providences in human affairs when he asked: "Why is light given to a man whose way is hid, and whom God hath hedged in?"

THE HEDGE OF GOD'S WORD

"Thy word have I hid in mine heart, that I might not sin against thee." The great truths of Scripture, hidden in the heart as a motivating influence, is the best insulation against evil. It is the perfect hedge!

Daniel Webster as a youth used to walk along the main street of his town and pause at shop windows containing various articles. He would take a good look and walk on, seeking to enumerate mentally as many of the objects on display as possible.

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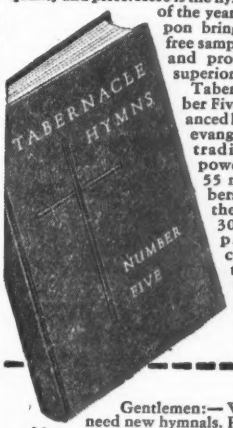

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cle. Thus, during youth, the mental faculties of the great orator and statesman became sharpened.

With a small measure of this skill the average Christian can open his susceptibilities to the inflow of divine truth by absorbing the Holy Scriptures. Let us come to the Bible, not for what we may do to it through criticism, but because of what it can do for us and our exertions will be well-rewarded.

The Bible is the perfect hedge because it reveals the person of the perfect Man.

Dr. Moorehead once told of bringing home a map of the United States for his small daughters. It had been torn into many pieces. "See if you can put it together," was his laughing suggestion as he tossed it to the floor.

The two children, of six and eight years, knew nothing of geography and they were soon discouraged. But this happened to be an advertising map, and the enterprising individual who put it out had caused his own picture to be placed on the reverse side. As the younger child was giving up and starting away, the older called, "Come back, there's a man in it!" And with this new key to the puzzle, the children soon called their father and triumphantly showed him the map perfectly constructed.

The Bible is like that map. There's a Man in it. His presence is felt very early in its narrative, and later on He dominates it as the Matterhorn dominates the landscape. When we make Him the key, the mysteries of knowledge are unveiled and we find the secret of successful Bible study. It should be our practice to expect, at every earnest look into Scripture, to see the glory of the Lord mirrored. Such experiences, frequently repeated, are steps to the transformed life.

THE HEDGE OF GOD'S LOVE

The term "love of God" is so often used that it has become commonplace in the Christian vocabulary. We would do well to meditate often upon these precious words and try to understand their true depth of meaning. God's love, from which comes grace to cover our sins, is a hedge that makes sure passage into heaven.

In a western town lived a preacher who took pride in his son, a fine fellow with a clean mind and wholesome appearance. There was a foul-mouthed, atheistic doctor in the same community. A strong friendship developed between the two. The doctor, who also possessed a keen mind, became the boy's hero.

An estrangement developed in the preacher's home. The son became irritable and unmanageable, disrespectful of the Church and abusive of his mother. Bad habits fastened themselves upon him. Friends said with sadness: "He has become more like the doctor than his father."

One midnight the preacher, with heavy heart, stole softly into the bedroom of his son, to find the air filled with the fumes of alcohol and the boy's mother kneeling by his bed, stroking his hair, caressing him. Looking up through the veil of tears, she said, "He won't let me love him when he's awake."

Such love is but a spark from the infinite heart that burns for all mankind. "For God so loved ... that he gave." His love is the hedge that protects.

In Matthew, chapter 21, we have the parable of the householder who sent his son to deal with the husbandmen. "There was a certain householder, which planted a vineyard, and hedged it round about." God is the great Householder.

THE SERPENT'S BITE

It is not safe to break the hedge. "Whoso breaketh an hedge, a serpent shall bite." Satan, "that old serpent," is waiting to strike when the hedge breaks.

A break in the home reduces this sacred institution to the level of a rooming house where people may come to eat and sleep if convenient. It brings the marriage relation into jeopardy and endangers the moral life of growing children.

A break in the civil code breeds careless conduct, loose living and a tendency toward crime. An absence of legal restraint means anarchy.

A break of faith in God's Word carries indescribable consequences, both as related to present living standards and the hope of eternal life. The man who ignores or rejects the Scriptures eventually finds himself without compass on an uncharted sea.

A break in reverence for God's love leaves the soul destitute and impoverished. His love, reciprocated, places one in the path of divine blessing.

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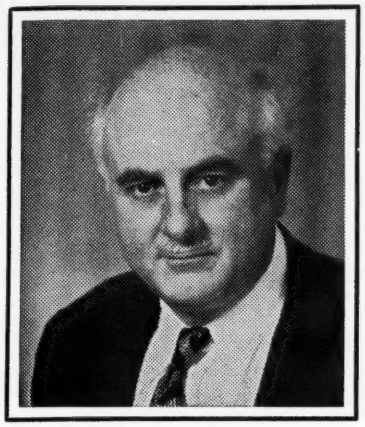

LIFE AND LETTERS OF THE APOSTLE PAUL

Fifth in a series of ten articles by Dr. Gerald B. Winrod — each of which is complete in itself but also connects with the one before and the one following.

WHEN the Jews "raised persecution against Paul and Barnabas, and expelled them" from Antioch Pisidia, "they shook the dust off their feet against them, and came into Iconium."

Here the cycle was repeated. The Jews of Iconium "stirred up the Gentiles, and made their minds evil affected against the brethren." Paul and Barnabas learned of a plot to stone them and fled a short distance to Lystra.

A cripple from birth, well-known in the community, was healed through the word of power spoken by Paul. The man "leaped and walked." This caused a great furor, and the report spread that Paul and Barnabas were "gods come down in the likeness of men." Priests who had charge of the pagan temple brought oxen and garlands for sacrifice to the apostles and declared a festive occasion.

The people accepted Barnabas as Jupiter, the father of the gods, because of his commanding mien. Paul was believed to be Mercury because his eloquence corresponded with one of the divinity's attributes. The two gods were always represented as companions in their terrestrial expeditions.

The apostles were outraged by the demonstration. They rent their clothing and ran out among the people shouting that it was all a mistake. "Sirs," they cried, "why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God." These words reveal great courage and absolute devotion to the Lord Jesus Christ.

Dr. G. Campbell Morgan offers this comment: "The supreme peril of the Christian worker comes in the hour when men suggest they be suffocated with praise. It would have been so easy to take this worship and abandon the pathway of persecution and of the stones. That is the peril of the prophet. If men would help the prophet they should pray that he may never accept the garland or the worship of men. In this insidious hour Paul was not seduced, because he was living in such fellowship with his Lord that it was impossible."

Again the Jews created trouble for the apostles. A group of Talmudic leaders came from Antioch Pisidia and Iconium bringing vicious charges. Paul was stoned and carried out of the city by Christian friends, supposedly dead.

The incident can be reconstructed without difficulty. Paul was standing in a public place discussing the person and ministry of the Lord Jesus Christ. Jews began to contradict him and hurl invectives. Paul's answers produced shrieks of rage. The cry rose, "Stone him!"

Stones whirled through the air from all directions. The faithful preacher stood his ground. He was soon cut and bleeding. His knees buckled and he fell unconscious. The mob gathered around, kicked what appeared to be the lifeless form, and taking hold of the outer garments, dragged him through the streets to a garbage dump outside the city. There the body was abandoned.

The little group of friends, intimidated by the persecutors, were helpless. They feared the worst, that the voice of the great Apostle was permanently silenced. Others had been dispatched like this before. It was a Jewish method of execution. But there was a possibility that Paul still lived.

Barnabas and others picked up the body with strong arms and carried it to a place of shelter and safety, perhaps the home of Timothy, for the faithful Eunice and Lois to bind the wounds. The dirt and blood was washed away with warm, soothing water, after which healing oil was applied. Their anxiety vanished when they saw him open his eyes and return to consciousness.

Early the next morning, Paul and Barnabas slipped quietly through the south gate of the city. The smaller man limped and leaned heavily on the arm of his taller companion. They traveled a Roman road forty miles to a city called Derbe.

Conybeare and Howson summarize the Lystra stoning as follows: "The Jews, taking advantage of the credulity of a rude tribe, were able to accomplish at Lystra the design they had meditated at Iconium (Acts 14:5). St Paul was stoned — not hurried out of the city to execution like St. Stephen, the memory of whose death must have come over St. Paul at this moment with impressive force. He was stoned somewhere in the streets of Lystra, and then dragged through the city gate and cast outside the walls, under the belief that he was dead. This is the occasion to which the Apostle afterwards alluded in the words, 'Once was I stoned' (II Corinthians 11:25)."

FIRST MISSIONARY JOURNEY ENDS

Derbe was a little Lycaonian city, noted for its Greek population and culture, a center of pagan worship with nothing to invite the missionary message and ministry of the Apostles. But it was not the custom of these men to wait for invitations to new fields. They pressed the claims of the Gospel. They forced doors to open. Derbe became, in certain ways, a turning point in their work.

Paul and Barnabas chose it as a place of refuge from hostility in Lystra. There is no record that they were opposed or molested. Enemies pursued them one day's journey and then turned back. The preachers were safe. A Church was organized at Derbe. Gaius, who later developed into a faithful coworker and fellow traveler, was among those converted.

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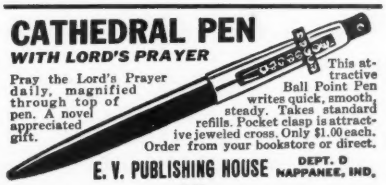

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Let it be remembered that Antioch in Syria was their headquarters and the one place above others which they could call home. During days and months of hardship, it is probable that their thoughts often turned toward the comparatively tranquil conditions existing there, accompanied by a yearning to return.

A study of the area covered on this, the first of Paul's three major missionary journeys, shows that from the time they left Antioch in Pisidia, the route was east and south in the general direction of headquarters. By the Roman roads, their arrival in Derbe placed them about one-third of the way between the two Antiochs. It would have been natural for them to move on toward home and comforts.

Paul and Barnabas had done a noble piece of evangelism in the face of odds and opposition. They could have consistently reasoned in favor of a respite, with the thought of resuming the trail at a later time. They had opened a new missionary frontier on Cyprus and planted the Gospel flag in many heretofore untouched localities.

They were in position to look back with a degree of satisfaction upon a record of results. They were entitled to rest. Moreover, certain trying setbacks had been encountered. Paul was hurt physically. John Mark had forsaken them. They might well return home and wait for the dust to settle in Galatia.

The missionaries would have been justified in such a line of reasoning, but they followed exactly the opposite course. There were new converts and groups of worshippers back along the way who needed instruction and encouragement. Some would fall by the wayside and sink again into Judaism and paganism if not reached. Hatred for the Apostles existed in many places and a return visit would involve considerable risk.

After spending some time in Derbe, planning to renew the attack all along the line, they started back, retracing their steps through the danger points to Antioch in Pisidia. A few months work among them now would mean more than a much longer period later.

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I thank Thee for so many things —
Through autumn, winter, all the springs,
And summers, every day holds cause
For thankfulness. Then grant me pause
At each new silvering dawn to say:
This, Lord, is my Thanksgiving Day.

Paul's later letter to the Galatians shows with what warmth and affection the Christian groups received him and his companion on the return mission. "Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and given them to me."

At Derbe, Paul and Barnabas reached the momentous decision of returning to the cities from which they had barely escaped with their lives. There were new fields where the work of the Gospel needed to be stabilized. The step was one of sagacity and personal heroism. New Testament narratives never pause to praise their heroes for courage, preferring instead to take it for granted. The revisiting of the places previously contacted, resulted in the establishing of several really great Churches in Galatia.

Dr. G. Campbell Morgan says: "Confirmation means re-establishment, or, perhaps even better, further support. Paul went back to interpret to these churches the meaning of their life in Christ. Having seen the flame glow, and heard the wooing winsomeness of the infinite music of the evangel of a risen Lord, and of justification, the young child of God must be taught the meaning of life in Christ. These people were living in the midst of temples, idols, shrines, lasciviousness, lust, luxury. By faith they were to be the victor over the things which can be seen and touched and handled. Paul said to these men as he went back, do not look at the seen things in Lystra, Iconium and Antioch; continue in the faith."

Paul and Barnabas finally reached the port of Attalia where they could board a ship across the tip of the Mediterranean for home. It was a historic moment when, back in Antioch, the two evangelists made their report before the congregation on this, the first great missionary journey out in the provinces where the Gospel message had never before been proclaimed.

THE FIRST JERUSALEM COUNCIL

During the period of missionary expansion north and west, promoted by the predominantly Gentile congregation at Antioch, dissension was shaking the parent Church at Jerusalem. The new Christian movement was being hampered by remnants of Talmudic Judaism. There were groups in the Church who, despite their Christian confession, remained under the influence of the old system.

They did not fully comprehend the meaning of the Lord's words: "No man also seweth a piece of new cloth on an

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old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles."

Certain men went from Jerusalem to Antioch and succeeded in spreading discord, teaching among other things that circumcision was necessary for salvation. They have been described as "Christians in name, but narrow-minded and narrow-hearted Jews in fact ... scrupulous, pedantic, slavish formalists, ritualists and traditionalists of the malignant type."

Such leaders understood circumcision of the flesh but not the heart. Paul was to them a dangerous radical and rebel. Envy and jealousy also contributed to their religious prejudice. They regarded all non-Jewish races as unclean. The agitation of these Judaizing partisans and zealots brought the Church, twenty years after its founding, to the brink of a split which would have proved fatal to its purpose and program in the world, except for the firm stand and guiding hand of Paul.

Common sense prevailed and public and private conferences were arranged at Jerusalem. The Antioch congregation sent Paul and Barnabas to represent the Gentile Christians.

Paul's subjective motive was later explained in a letter to the Galatians. "And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles." Luke recorded in Acts the objective nature of the call. "When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question."

The two took with them a third in the person of Titus, a Greek, as a living specimen of the power of Christ in a human life without circumcision. The conference is believed to have been held in the year A.D. 50 or 51. According to Galatians 2:2 there were both open and closed sessions.

It was the first and most important council or synod in the history of Christendom. The Judaizing party marshaled its forces, grew bold and demanded that Titus be circumcised as a test case. This would have settled the whole dispute and brought Gentile Christians under Talmudic domination. It was a public meeting and broke up without reaching conclusion.

Then there was an executive session, "and the apostles and elders came together for to consider this matter," says Luke in Acts 15:6. There was more formality as to mode of procedure in the private sessions. Deliberations were conducted in an atmosphere of calmness. The speeches were strong and argumentative. A parliamentary order was observed.

The public meetings cleared the air of bitterness and bigotry so that a calm decision could be rendered by the Council. Circumcision would *not* be a requirement of the Church. Titus would not be compelled to observe the rite. Letters were ordered sent to Churches everywhere making known the decision.

Paul felt profoundly that the cause of Christ should not be hampered by entanglements with Judaism. He knew that a gap existed between the two systems which could never be bridged. The anti-Christ character of Talmudism was well-known to him, having been at one time a Pharisee. He escaped its toils only after an agonizing experience. His success in winning non-Jews, as evidenced by the case of Titus, showed that Jewish requirements were wholly unnecessary.

The wine was new, and the Apostles were faced with the responsibility of producing new wineskins. They were conscious of divine guidance in the performance of their task. And so, in composing their letters for the Churches, containing the Council's decision, we find them saying: "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well."

(To be continued)

C. Lewis Fowler, D.D.

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WALTER REUTHER'S RECORD

AS THIS Defender goes to press, the national election campaign is drawing to a close. If Stevenson and Kefauver win (God forbid), Walter Reuther will become the dominating figure of the new administration. If they lose, he and his machine will continue to be the greatest single menace to the free institutions of the United States.

He and his henchman of the Waldorf Astoria Towers, Arthur J. Goldsmith, gave Stevenson and Kefauver the Democratic nomination. They had earlier given an assignment to leftist Harold Stassen to launch a dump Nixon crusade.

President Eisenhower and other leaders of his party knew the source of this order. When Stassen failed, he returned to his desk at Washington unpunished and as if nothing had happened.

No one in the Republican party dared touch him because he was protected by the Reuther machine and the Goldsmith Gestapo (despite the fact that these mechanisms had already chosen Stevenson and Kefauver, in a behind-the-scenes operation, to head the ticket of the opposition party).

To know Reuther is to understand the machine he controls ...

EARLY COMMUNIST TRAINING

Walter Reuther has two brothers, Victor and Ray, upon whom he relies to carry out secret and confidential orders. His grandfather Jacob, came to this Country from Germany in 1892 so that his sons could avoid military service. Their father, Valentine, was a labor radical extremist and an ardent Socialist.

Walter and his brothers were for a time employed in automobile plants at Detroit, in the late twenties. He and Victor took night courses in sociology and economics at Wayne University. This put them in contact with a wide assortment of reds, pinks, leftwingers, Socialists and Communists. Their bringing up had conditioned them for this climate.

Walter was active in the Young People's Socialist League and the Social Problem Club. Leaving Detroit, he enrolled in Brookwood Labor College, a Communist school, at Katonah, New York. When it disbanded some years later, he bought the school's entire Red library and placed the books in his pet local, CIO 174, at Detroit.

The year 1933 found Walter and Victor working and studying in an industrial plant in Soviet Russia. On January 20, 1934, they wrote a letter to a friend in the United States, one "Dear Mel," which said in part:

"What you have written concerning the strikes and the general labor unrest in Detroit, plus what we have learned from other sources, of the rising discontent of the American workers, makes us long for the moment to be back with you in the front lines of the struggle; however, the daily inspiration that is ours as we work side by side with our Russian comrades in our factory, the thought that we are actually helping to build a society that will forever end the exploitation of man by man, the thought that what we are building will be for the benefit and enjoyment of the working class, not only of Russia, but the entire world, is the compensation we receive for our temporary absence from the struggle in the United States. And let no one tell you that we are not on the road to socialism in the Soviet Union. Let no one say that the workers in the U.S.S.R. are not on the road to security, enlightenment and happiness."

The factory in which they worked was described as follows:

"The largest and most modern in Europe, and we have seen them all, there are no pictures of Fords and Rockefellers, or Roosevelts and Mellons. No such parasites, but rather huge pictures of Lenin, etc., greet the workers' eyes on every side. Red banners with slogans 'Workers of the World Unite' are draped across the craneways. Little red flags fly from the tops of presses, drill presses, lathes, kellers, etc. Such a sight you have never seen before. Women and men work side by side — the women with their red cloth about their heads, the men with their fur hats.

"We work here 7 hours per day, 5 days a week (our week here is 6 days long). At noon we all eat in a large factory restaurant where wholesome plain food is served. A workers' band furnishes music to us from an adjoining room while we have dinner. For the remainder of our 1-hour lunch period we adjourn to the Red Corner recreation where workers play games, read papers and magazines or technical books or merely sit, smoke, and chat.

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The letter was mailed January 20, 1934 from Abmozavos, Topkini Russia. It was signed "Walt and Vic" and ended with these words: "CARRY ON

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THE FIGHT FOR A SOVIET AMERICA."

Reuther encountered opposition at a CIO convention in Buffalo, New York during August 1941. Opponents produced this letter, and Melvin Bishop stepped to the platform, acknowledging himself as the recipient.

RED RECORD SPEAKS

In 1935, the three brothers participated as leaders in a conference held in Columbus, Ohio, at which the Communist National Student League and the Socialist League for Industrial Democracy were merged to become the American Student Union.

The trio was vouched for by Celeste Strack, who was then the representative of the Central Committee of the Communist Party. Suspicion has always existed that they were at that time card carrying members.

During the summer of 1936, Victor taught special courses at Communist Commonwealth College in Mena, Arkansas. This school was prosecuted and convicted under an Arkansas statute on charges of anarchy, of failing to display the American flag and showing the Soviet emblem in classrooms.

When Walter Reuther and his brother returned from Russia, they found Detroit in a period of depression and labor unrest.

He immediately assumed leadership in labor activities and rose rapidly to power as a union official. Both were active participants in the sit-down strikes which came to Michigan early in 1937, and which were characterized not only by violence, including beatings and the malicious destruction of private property, but by an open and successful defiance of law and law-enforcing officers.

The efforts of Walter Reuther and his associates in connection with these strikes were successful, primarily because of the support of the then New Deal Governor, Frank Murphy, who called out the National Guard to assist the CIO in taking and holding possession of industrial plants by force. Roosevelt later appointed Murphy to the United States Supreme Court.

The sit-down strikes came to Michigan in 1937. They followed the pattern of strikes instigated and carried on in France by the Communists. They fed on unemployment and discontent. They were used in an undercover attempt to overthrow our Government. Their methods were violence, rioting, the open disregard of law, defiance of law-enforcing officers and the orders of the courts.

Space limitations make possible the presentation of only a fraction of the Reuther red record in these columns. If Stevenson and Kefauver win, Walter Reuther will *not* be satisfied with a mere Cabinet post. His baneful influence will register throughout every department of the national government.

Representative Clare Hoffman's appraisal, as stated in a speech before Congress on August 2, 1955, is undoubtedly accurate:

"The real, mature Reuther of today, notwithstanding the high position which he has attained, the powerful influence which he wields in the industrial world, the favorable publicity given him, is the same brutal, lawless, politically greedy, self-seeking, ruthless Reuther that he was when working in a Russian factory, when a goon during the sit-down strikes in 1937, and during his subsequent rise to power in a labor organization.

"In the opinion of many, Walter Reuther, because of his shrewdness, his intellectual ability, his adroitness, and the power he wields, is far more dangerous to the security of the Republic and the liberty of the individual citizen than is Russia or any possible federation of Communist nations."

March 1933 found Reuther back in the United States after a sojourn to Russia that lasted almost three years. He addressed a radical labor group in Flint, Michigan and told of the "wonderful things" that were happening in Soviet Russia.

During the question period at the close, someone asked: "Do you believe in religion and God, or in science as a religion?" Here was his answer: "We do not believe in God, but that man is God."

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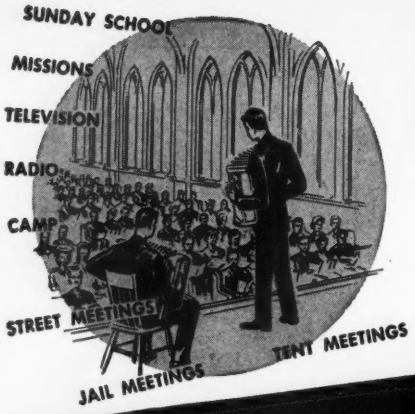

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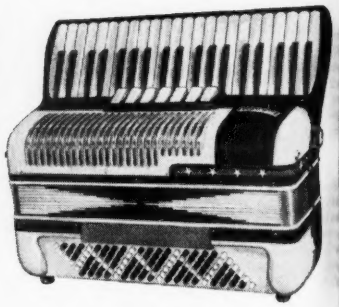

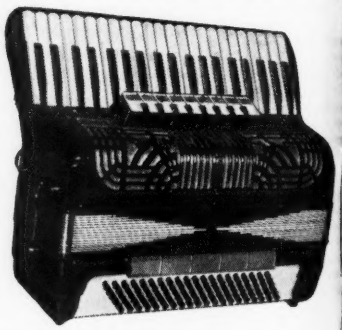

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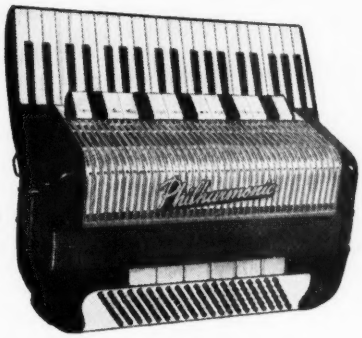

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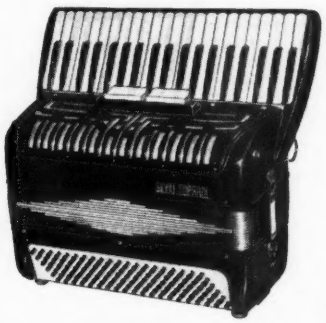

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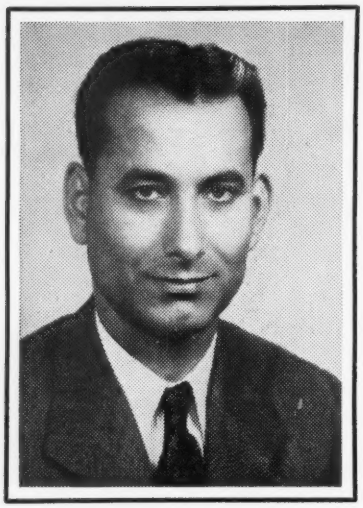

ZIONIST PROPAGANDA ANALYZED

KHALID IBRAHIM BABAA
TULKARM, SAMARIA

Since Zionism is presently a threat to the peace of the world equal or surpassing that of Communism, The Defender gives its family of readers this month an authoritative treatise ... by a writer who has observed its criminal operations first hand. Mr. Babaa, a Samarian by birth, is in the United States studying for the Ph.D. degree in International Relations.

THE FIRST Zionist Congress held in Basle, Switzerland in August 1897 was the outcome of books by such prominent Jews as Moses Hess (Rome and Jerusalem, 1862), Leo Pinsker (Auto-Emancipation, 1882), Theodor Hertzel (The Jewish State, 1895) and Asher Ginsburg, better known as Ahad Haam.

Out of this Congress came what was called, the Basle Program, comprising a political platform with international ramifications.

In the writings of Pinsker, Hess and Hertzel, Palestine was not proposed or even mentioned as the location for the suggested state. Strangely enough, this was stressed by Ahad Haam of Russia and through the influence of his followers it was inserted in the Program.

Hertzel, who is considered by most Zionists as the chief leader of the movement, foresaw early the difficulties of establishing the state in Palestine. His lobbying with the Czar of Russia and the Sultan of the Ottoman Empire gained him no hope. He therefore accepted in 1903 the offer of Great Britain through Lord Lansdowne, the Foreign Secretary, for Uganda (in British East Africa) as the location of the Jewish state to be established.

This offer was rejected by most of the Zionists at the time. After the death of Hertzel in 1904, the Seventh Zionist Congress affirmed that:

"The Zionist Organization stands firmly by the fundamental principle of the Basle Program, namely, 'The establishment of a legally-secured, publicly recognized home for the Jewish people in Palestine,' and it rejects, either as an end or as a means of colonizing, activity outside Palestine and its adjacent lands."

It is interesting to note here that in but a few years, the Zionists not only claimed Palestine (which to them included Transjordan), but also "its adjacent lands." This was mentioned by Secretary of State John Foster Dulles in his June 1, 1953 address which referred to the movement as "expansionist Zionism."

ALLIES MAKE PLEDGES

After the death of Hertzel, the activities of Zionism were not noticeably outstanding or striking. It was not until 1911 that the movement was able to start again its perplexing contentions. During this year, Chaim Weizmann, a Russian Jew by birth and an English citizen by naturalization, was appointed leader of the World Zionist Organization.

Weizmann was a chemist. He perfected the manufacturing of TNT and poison gas for the British government during World War I. He wanted Great Britain's help in establishing a state for the Jews in Palestine, as it was his belief that Palestine was the only acceptable location. The party which he organized (the Democratic Fraction) had equally radical convictions which were more extreme than those of other Zionists. They wanted all Jews to be recognized as a Nationality, a people belonging and paying allegiance to a Jewish Nation, regardless of their place of abode.

Then came World War I. The years 1916 and 1917 found the Allies in a difficult situation. German troops were practically at the doors of Paris. The Italians were sustaining defeats. The Russian army was in a turmoil.

The Allies therefore needed help and especially that of America. The Zionists who surrounded Woodrow Wilson were ready to give support provided the Allies would endorse their program in Palestine. The contract was concluded.

Prior to this agreement the Jews did not support the cause of the Allies in spite of the fact that they were citizens of those countries. Nevertheless, before the War was over, the Balfour Declaration was made possible.

The Declaration enjoys a unique distinction because of its implications, ramifications, illegality, violation of previous promises and assurances given the Arabs for their revolt against the Turkish Empire during the War and the consequences that followed. The schizophrenia of the British Foreign Office was at the time most striking.

The Zionists then followed with real action relevant to their program. By securing a British Mandate on Palestine, they established their first stronghold in that area. Through purchase of lands, immigration, intimidation and terrorism, their settlements increased, and their numbers grew. The Arab population was taken off guard.

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FALSE CLAIMS

In a speech to the Arab Students' Conference in Estes Park, Colorado during the month of September, 1954 (at which the writer was present), Dr. Elmer Berger, a Jewish rabbi and Executive Director of the American Council for Judaism, told his audience concerning the Zionist propaganda the following:

"What are the themes Zionism has played, propagandistically speaking, to convince the American people as a whole that support of Zionism is in the best interests of the United States? First of all it has represented itself as a 'humanitarian' movement. This camouflage has been so obvious I need not labor it here.

"On the pretext of continued 'humanitarianism' Zionism raises considerable sums of money in the United States. And by advertising the theme of refugees, long after the Jewish refugee problem has been liquidated in Europe, Zionism manages to hold out a 'humanitarian' facade for Israel for Americans to see."

This fact that Dr. Berger stresses is well-known. Americans, moved by propaganda, furthered the cause of Zionism, but students of the movement learn it is not humanitarian, nor does it originally claim to be so. It is ruthless, political and revolutionary by the use of physical force and violence.

Dr. Berger added: "The instincts of Jews are the human instincts to accommodate themselves to any environment according to the law of all living things. None knows that any better than the Arab World where, without Zionism, Jews and Moslems have lived together for many centuries."

The following are but samples of other claims and arguments made by Zionist propaganda.

I.

1. The Historical Connection: Zionists maintain that since the Jews established in part of Palestine more than two thousand years ago a Jewish state, it therefore is their country and they should be repatriated to it.

In the first place, the very ancient Jewish occupation of part of Palestine was short in duration, if compared with the history of that country. Their continuous occupation of part of it did not exceed about eighty years. When, during the twelfth century B.C., the Hebrew tribes invaded Palestine, they had to fight a people who had already established a nation with a specific culture. If claim to title is to be based on this historical assumption, then, rightfully, the land belongs to the Arabs who were there before the Hebrew invasion.

In the second place, the Jews left Palestine during the first Christian century due to hatreds engendered with the Romans. Since that time and especially during the seventh century A.D., the country has been dominantly Arab. No one, not even the Zionists, deny that.

Is then a possession claim that ended about two thousand years ago, a sound or legal one? If so, why do not the remnants of the Indians claim the United States, Mexico claim Texas and California, and the Arabs Spain? Obviously any claim of possession that is not based upon a long and continued duration of ownership is invalid.

It is also of importance to add that the present state of Israel was not created on the site of ancient Israel (which is now in Jordan). The present Israel was established on the coastal plains where the Canaanites lived.

II. III. IV. V.

2. The Religious Attachment: A second Zionist propaganda claim for Palestine is that the country is sacred to them. It contains some of their temples, and therefore, they should acquire it.

Palestine is not only sacred to the Jews but also to 700 million Christians and about 450 million Moslems. Should these millions also claim it?

As for the statement that Bible prophecy transfers ownership to political and expansionist Zionism, Professor Alfred Guillaume of the University of London asserts that:

"Within the canonical literature of the Old Testament there is no prophecy of a second return after the return from the Babylonian Exile."

Many Christian scholars who formerly accepted the abstruse idea of Zionist ownership by virtue of prophetical interpretation, have re-examined their deductions. Some attribute the idea to the Talmud instead of the Bible.

Dr. Cecil J. Lowry, a learned divine of Oakland, California, has clarified the thinking of a large number of his ministerial colleagues on this subject. He writes on "The Problem of Mosaic Restorationism" and charges that "Talmudism has invaded Christian theology."

The third, fourth and fifth claims of the Zionists and their relation to Palestine are based on the Balfour Declaration and the British Mandate, as well as the United Nations recommenda-

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3 bottles 7.00

RUSSELL JAMES
P.O. BOX 711 SUNLAND, CALIF.

tion of November 29, 1947. The two former claims were proved to be illegal with intent to steal, which is immoral; and the latter was a mere recommendation by the General Assembly binding no state, according to International Law.

VI.

6. Israel as a Place of Refuge: According to Zionist propaganda, Israel is essential for the "gathering of the exiles" and a haven of refuge.

The answer to this is simple. Jews are not rejected because of nationality. If some of them are discriminated against in any part of the world, it is because of their non-assimilation to their environments. It is because of their visionary allegiance to a foreign state. It is because of the immoral and anti-social code of the Talmud which governs their conduct in all parts of the world.

Secondly, the official Israeli statistics show that only 8,846 Jews entered "Israel" from Germany during the period from May 15, 1948 to December 31, 1953. If Israel is a place of refuge, why did not the bulk of the "persecuted" Jews in Germany immigrate to that haven? The same statistics show 3,234 immigrants from France, 2,060 from the United Kingdom, and 1,616 from the United States. Most of the Jews that immigrate to Israel are persuaded by Zionist propaganda and many of those refugees after reaching that land either flee or try to do so.

This same principle under discussion of the inhumanitarian aspect of Zionism was predicted by Mr. Ernest Bevin, the late British Secretary of State for Foreign Affairs of the Labor Government, before submitting the Palestinian case to the United Nations. Mr. Bevin made a speech in the House of Commons, an extract of which is as follows:

"If it were only a question of relieving Europe of 100,000 Jews, I believe a settlement could be found. I believe a settlement now can be found if it is purely the humanitarian problem I have to solve. Unfortunately, that is not the question. From the Zionist point of view the 100,000 is only a beginning, and the Jewish Agency talk in terms of millions. I think the Arabs could be persuaded to agree to 100,000 new immigrants, in an orderly way, on humanitarian ground."

VII.

7. The Argument of Justification by Results: Zionist propaganda claims Jewish immigrants to Palestine have improved the country and that additional immigration and settlement will promote its progress because those Jewish immigrants (mostly Europeans) are skilled and have the technical and cultural abilities which are not matched by the Arabs. Therefore, the country should be settled by them rather than by the "backward" Arabs.

Obviously Jewish immigration has made some improvements in the country. This is not due, however, to their racial characteristics, for science has proved that superiority in culture is based on factors other than race or heredity.

The Communists also base their alleged inevitable dominance of the whole world on the superiority of their doctrines and their peculiar economic thinking. They have already achieved much in materialistic progress and the agrarian Russia of the early twentieth century is certainly not Russia of today (the second strongest industrial country in the world). If the Communists are justified in their plans of spreading Communism and dominating other countries, then the Zionist claim can be justified.

Was Japan justified in conquering Korea simply because she professed a desire to improve the country? Or was Britain right in her long control over India? Did the claims of Hitler and Mussolini, based upon the superiority of their systems, justify their aggressions in other countries?

In general, is there any honest justification for the aggression of any advanced nation against a less advanced one? If the answer is in the affirmative, would the United States be justified in dominating the countries of the globe and in ignoring the conception of international justice to which all should adhere?

The idea that Arabs are "backward" is a departure from the truth. Again let me quote Dr. Berger, who visited the Arab countries during the summer of 1955. Dr. Berger wrote:

"In addition I want to make it very clear that I saw the 'deserts in bloom,' the modern cities, the irrigation and drainage projects — and all the rest which is so abundantly projected into American propaganda mills. Of course, I have never denied that they exist. But I have two reservations about them.

"(1) They are all matched, or surpassed, by similar projects in the other countries of the area. This fact does not minimize what exists in Israel. But it does put the lie to the Israeli-Zionist line that Israel is the only hope for progress in the Middle East.

"(2) The significance of the Israeli accomplishments themselves, without regard to comparison with the rest of the area, is mightily diluted by the fact that Israel is more of an institution supported by charity than it is a state."

★ ★ ★

THESE ARE but a few examples of how the Zionists misrepresent to Americans the facts concerning the problem of the Holy Land and the Arabs in general. In doing this, their means are enormous and vast, for the Zionists have control and tremendous influence over the press, the radio, television and movies of the United States. Sixteen major Zionist organizations are performing their task.

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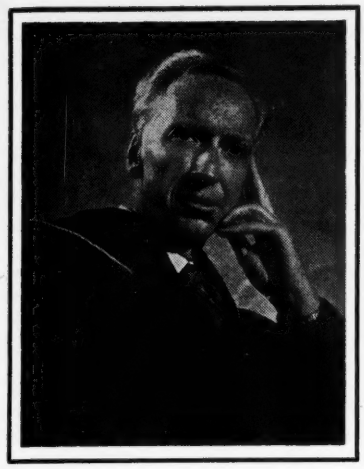

PRAYER POWER

DR. OSWALD J. SMITH
TORONTO, CANADA

OVER and over again, we read such passages as these: "If ye shall ask anything in my name I will do it. Whatsoever ye shall ask in my name, that will I do. Ye shall ask what ye will and it shall be done unto you." Hence, there are no limitations. The great prayer promises of God embrace the whole man, body, soul and spirit. They are to be taken at their face value. God means what He says. He has put Himself on record. "Ask and ye shall receive." God is on the giving hand. He longs to bestow His blessings. He delights to answer prayer.

Go, if you will, to the records of the China Inland Mission. Read of the marvelous answers to prayer, the miraculous deliverances, the almost impossible escapes, the times without number when all needs have been supplied. "I cried and He answered." Such has been their experience.

Read the annals of George Muller, of Bristol, England. Watch him as he bows before his Father to make known the needs of his orphanage. He cries for bread, he pleads for the necessities of life that the children might not suffer. Does God fail him? Not once. In the most miraculous ways his needs are all supplied. God heard and answered prayer.

Go, if you will, to the narratives of Dorothea Trudell. See her as she takes case after case to God in prayer. Hear her plead the promises. Then note the records of the answers which follow. She believes the promises of God and her prayers are heard.

Ah, beloved, did God ever fail? Where is the evidence of His refusal? When did He turn a deaf ear to the cry of His children? How gladly does He answer, how willingly respond! Thank God, prayer still prevails. Marvelous, limitless, is its power.

Prayer, the Christian's mightiest weapon, moves the hand that rules the world. Let us make use of it. Let us avail ourselves of this all-powerful agency, for God delights to answer prayer. It is the joy of His great heart of love to meet His children's needs. He is full of compassion.

A well-known writer has well said: "Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush forth into fountains, quenched flames of fire, muzzled lions, disarmed vipers, marshalled the stars against the wicked, stopped the course of the moon, arrested the sun in its rapid course, burst open iron gates, recalled souls from eternity, conquered the strongest devils, commanded legions of angels down from heaven. Prayer has bridled and chained the raving passions of men, routed and destroyed vast armies of proud, daring atheists. Prayer has brought one man from the bottom of the sea, delivered others from the fiery furnace, and carried another in a whirlwind to heaven."

There are some who tell us that Jesus only worked miracles to prove His deity. That is not true, for there is also another motive, and it is strange how frequently we overlook the reason of all reasons that compelled Him to relieve distress and suffering. It was His compassion, His love. Again and again the record declares that, "He was moved with compassion," and because of His great love He delighted to show mercy by relieving the oppressed and afflicted.

Oh, what a God we have! How eager He is to show His compassion, to manifest His love! Rather would I believe in His love than His power. I know He has the ability; He is able; but if He is unwilling to exercise His power, I am no better off. Ah yes, let us doubt His power rather than His willingness. "The Lord is gracious and full of compassion." "He delighteth in mercy."

God answers prayer! God answers prayer!
He longs thy joys and griefs to share;
Oh, praise His Name for He doth care!
Thy Heavenly Father answers prayer.

Read, if you will, Matthew 20:30-34, "And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David. And Jesus stood still, and called them, and said, What will ye that I shall do unto you? They say unto him, Lord, that our eyes may be opened. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him."

Luke 7:13, "And when the Lord saw her, he had compassion on her, and said unto her, Weep not."

Mark 1:40-41, "And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean."

Matthew 14:14, "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick."

Has He changed? Is He not the same loving, compassionate Saviour that He was 1900 years ago? Where is there any record of a change? He is spoken of as "Jesus Christ, the same yesterday, and today and forever."

He is the same in power, the same in ability, the same in willingness, the same in compassion, with a heart that feels for every suffering child; a heart that yearns and loves and cares, touched with the feeling of our infirmities; and He still wants to manifest His compassion as of old. God answers prayer.

LIGHTHOUSE PUBLICATIONS

"War on the Saints"
by
Mrs. J. Penn-Lewis

350 pages $3.75 cloth, $2.75 paper

A text book on the work of deceiving spirits among the children of God and the way of deliverance.

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"Passivity the Chief Bases of Possession"
"Counterfeiting of the Divine"
"Grounds and Symptoms of Possession"

Dr. David Otis Fuller says: "I do hope that nothing will discourage you to put out this edition of 'War on the Saints'."

THE LIGHTHOUSE
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YOUR HEART AND VITAMIN E

TWO DOCTORS of excellent reputation worked a long time on a book just published by the Devin-Adair Company entitled, "Your Heart and Vitamin E" ... Dr. Evan Shute and Dr. Wilfrid Shute, co-directors of the Shute Institute for Clinical and Laboratory Medicine at London, Canada.

Heart ailments heretofore regarded as incurable are being these days successfully treated by the use of Vitamin E. Other diseases are also yielding to this precious gift of nature. These facts comprise the crux of this truly remarkable book.

Nine million Americans are heart patients. Heart disease is credited with causing forty-five per cent of our Country's deaths. A successful treatment for cardiac sufferers has been the target of an extended search. Many observers feel that the goal is in sight at the Shute Laboratories.

The evidence points to an effective treatment, resulting from the research and day-to-day medical practice of these two doctors. They began working with Vitamin E in 1933 and have, with the passing of the years, produced a vast reservoir of information. They have built for themselves a reputation as original thinkers and tireless workers.

Their success with Vitamin E in the correction of heart ailments and various circulatory diseases, will make necessary the revision of many medical textbooks. Devin-Adair describes their results as "phenomenal" and says: "This book is an introduction to the therapy."

Also in these pages is found information on the beneficial results of Vitamin E in caring for many other conditions, such as high blood pressure, arteriosclerosis, acute rheumatic fever, varicose veins, diabetic complications, gangrene, indolent leg ulcers, Buerger's disease, burns, certain eye diseases, nephritis and miscarriage. Reading this book is sure to mean improved health and prolonged life for many.

Therapy and dosage vary with different individuals, according to Drs. Evan and Wilfrid Shute. But once these have been established, patients in many instances may continue treatment on their own.

★ ★ ★

WHAT is Vitamin E? This is the title of the book's opening chapter. The reader will *not* be disappointed in the answer.

Vitamins have always been labeled according to the letters of the alphabet. The device proved satisfactory until several different vitamins began to be found under individual letters. Several D's and even more B's now exist, to mention only two.

Scientists therefore speak of thiamine chloride or riboflavin or pantothenic acid or niacin as members of the B family. This is also true of Vitamin E, the components of which are called alpha, beta, gamma, delta, epsilon and zeta.

We read: "Alpha, beta and zeta appear to be the factors of most use to us in medicine, and alpha overshadows the rest. Hence in this book we equate Vitamin E to alpha tocopherol, since 'Vitamin E' is merely a kind of medical shorthand or slang for the alpha substance."

It is alpha tocopherol that accomplishes marvels, by Shute handling, in clearing up heart ailments. When the letter E is used, alpha tocopherol is usually meant. "No substance known to medicine has such a variety of healing properties as alpha tocopherol," say the two doctors.

This fact has always been one of its major handicaps. It has seemed too good to be true, and too useful for too many things!

"Medical men who were originally taught that alpha tocopherol was a 'fertility vitamin,' controlling the tendency to miscarry, noticed in some women, and later learned to their surprise that it could resolve scars in claw-like hands, often refused to believe it was more useful still for diseases of the heart and bloodvessels. That was asking too much."

The quotation continues: "All important medical discoveries have sounded improbable or even a bit fantastic. Think back on some of the older discoveries and how odd they must have seemed at first ... Alpha tocopherol was at first received with the same unbelief and for the same reasons."

Evidence in favor of Vitamin E has accumulated to the height where prejudice should be banished. Hence this book. The authors wish to let the public as well as doctors know what help is available.

They say: "We have spent many years in bringing our findings before doctors. We have published a profusely illustrated textbook on the subject for scientists and medical men in general. We have lectured on our findings before many medical societies. This is the customary procedure with new medical observations, and this custom we have observed. Now here are the facts in everyday language. Ordinary folk deserve to hear of this life-saving and pain-saving discovery, too."

★ ★ ★

"YOUR HEART AND VITAMIN E" contains 38 short, readable, understandable chapters.

One uses vitamin B^1 to prevent neuritis because it has been found to cure neuritis. One uses vitamin B^2 to prevent certain symptoms of riboflavin deficiency because it has been shown to cure them. One uses niacin to prevent pellagra because it has been found so valuable in treating pellagra. One uses vitamin C to prevent scurvy because it has long been known to cure scurvy. One uses vitamin D to prevent rickets because it has long been known to cure rickets. One uses vitamin K to prevent haemorrhagic disease of the newborn, because it cures haemorrhagic disease of the newborn.

And now come two doctors of London, Canada with extraordinary claims for Vitamin E as a remedy for heart (and other) ailments. Their book explores new medical areas and its importance cannot be exaggerated.

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A MINISTRY FOR THE AGED

OAK LANE REST HOME ... of Mineral Wells, Texas is proving a haven of rest for many Christian men and women of advanced years, under the able management of a competent and consecrated young couple, Mr. and Mrs. Ed. L. Owen. The institution is located just off the main highway, two miles west of the famous health resort city.

The mailing address is: Oak Lane Rest Home, Route 2, Box 431 ... Mineral Wells, Texas. Answers to inquiries regarding living conditions, rates, requirements for admittance and other details, are promptly processed.

With Mr. and Mrs. Owen, the care of aged persons is a life's ministry, rather than a profession. They love their work. They love the aged, infirm invalids and bed patients, all who become guests of the Home.

The Editor of The Defender passed through Mineral Wells last September, paused at the place, met members of the staff, talked with guests, ate the food served at the tables, walked over the acreage ... and, returning to Wichita, wrote Mr. Owen as follows:

"Dear Sir and Brother:

"I am looking back with choice memories to having been with you last week. In my travels through the years, I have occasionally visited institutions for the aged, but your program surpasses anything so far observed.

"The tender concern noted for the precious, fragile people on the premises, was a source of inspiration. The attention they receive with twenty-four hour a day nursing care, the clean and neatly furnished rooms, the nourishing food and personalized service, and above all, the religious climate in which they live, combine to give the Home a well-deserved distinction.

"Sons, daughters and others who find it necessary for one reason or another, to place aged loved ones in a home of this type, can relax and know they are being treated well, if trusted to your care.

"Surely the Man in the glory, Who in the days of His flesh 'went about doing good,' will observe your labors of love and not be negligent when assessing rewards for the deeds done in the body.

"It was a joy to learn that the Country has such a Home, where Christians facing the sunset, can go and enjoy comforts and blessings to making their reclining days worthwhile. And thanks, Ed, for driving me to Dallas ... Faithfully yours, Gerald B. Winrod."

★ ★ ★

OAK LANE REST HOME is operated along definite religious lines. There is a Chapel where religious services are held for those who wish to attend. The faith of all denominations is respected with no efforts toward proselyting.

Every effort is made to make the stay of guests pleasant. A large game room is provided for hours of enjoyment and Christian fellowship. A fully-equipped recreational yard has been built for those who wish to exercise in the fresh air and sunshine. The buildings (the main one is shown above) are located on a five acre tract, assuring quiet, restful surroundings.

Seven gardens, irrigated by water from a large pond, assure best vegetables for table use. A large deepfreeze unit makes choicest foods possible the year round. Only organic fertilizers are used on the gardens as Mr. Owen believes nature's way to be better than synthetic chemicals for producing strong, healthy plants.

A well drilled near the north edge of the property, struck an artesian vein at 270 feet, which rose to within 60 feet of the surface through solid rock and a pipe was put down 125 feet to case off all surface water. The flow comes from the same level as in the town of Mineral Wells where the Crazy mineral water is found. By this means the home is supplied with water of purest content for cooking and drinking purposes.

A small, artificial lake, 30 feet deep, was dug on the western end of the acreage, crossed by a rock dam, to accommodate an electric pump. From this source, water is supplied for spraying the Home's seven gardens where the health foods are grown.

Practically all the soil was clay back in 1946. The first operation consisted of bringing in a heavy caterpillar tractor and subsoiler (a long, metal arm that sinks three feet into the ground) for the purpose of breaking up the underneath layer of the soil.

Thereupon green crops were raised and turned under for three successive years, with nothing taken off. Compost was added, consisting of kitchen waste, leaves, grass clippings, weeds and other well-rotted substances. Truckloads of natural fertilizer, in a proper stage of decomposition, were brought from distances as far as four hundred miles.

After three years the soil had become black and mellow and the present organic gardening program started. At the end of each season new organic material is added to the land in an effort to replace and add to the minerals taken out by the crops.

Meals served at the Oak Lane Rest Home are therefore delicious, tempting, satisfying and healthful.

Mr. Owen says: "Our Home is licensed by the State of Texas and as a member of the State and National Nursing Home Association, has been found to far exceed the minimum requirements for such homes. We specialize in the care of the aged, infirm, invalid, bed and convalescent cases."

LINCOLN SAID, "Let the People Know, and the Country Will Be Safe." Read pamphlet — The National Debt Is as Unnecessary and Stupid as a Third World War. We need never have another Depression, nor world war. Taxes can be drastically cut. The United States need not owe one dollar if Washington will use a bit of common sense! A solvent U.S.A., would be unconquerable! 10c, Dozen $1.00. Hadland, Box 68, Rochester, Minnesota.

EDITORIALS

MOSLEMS FORBID LIQUOR

THE KORAN, Bible of the Moslem world, forbids the use of intoxicating beverages. Dr. Andrew C. Ivy, head of the University of Illinois Clinical Sciences Department, recently urged American diplomats in the Middle East and Asiatic countries to lock up their supplies of wine and liquor.

He pointed out that Soviet Premier Bulganin and Communist Party boss Khrushchev followed this policy when they toured India, and made a good impression. Although they brought private stocks of vodka, they did not drink in public.

Dr. Ivy, who recently toured many nations to observe problems of alcoholism, made his remarks during a press conference after sessions at the American Institute of Scientific Studies where he was a speaker. He is chairman of the National Committee for the Prevention of Alcoholism.

In most Moslem and Buddhist nations, the sale and consumption of alcoholic beverages is forbidden, Ivy said. Drinking by westerners is "offensive" to the people of those countries, he added.

In Bombay, India, he was told the problem of enforcing Prohibition is increased by the number of liquor permits held by westerners — ninety per cent of the total issued.

Western diplomats in the Middle East and Asia can capitalize on the widely publicized drinking bouts of Bulganin and Khrushchev only if they avoid the bottle themselves, Ivy continued.

Describing alcohol as a drug, he said the American people must be educated to avoid the "large social evils" of drinking. Total abstinence is the only known way to prevent alcoholism, according to this authority.

The scientist predicted the United States will have Prohibition again in another 15 or 20 years because "waves of Prohibition have followed waves of drinking and debauchery since the dawn of history."

Although his organization, the Committee to Prevent Alcoholism, believes in Prohibition, it is opposed to outlawing liquor until eighty-five per cent of the people have been educated to believe it is wrong to drink.

TALMUD

THE Post Office Department recently denied the use of the mails to my book, "Facts Are Facts," because it contained quotations from the Jewish Talmud considered indecent, immoral and obscene. There are postal regulations which deny the use of the mails for the circulation of literary filth.

Paradoxical as it may seem, the American Jewish Committee and the B'nai B'rith Anti-Defamation League quickly came to the rescue of the publication. They feared bad publicity if quotations from their Talmud kept my book out of the mails.

These two powerful political groups exerted their full pressure to have the ban lifted, and after five weeks this was done.

It is impossible to understand the true nature of the twin Communist and Zionist conspiracies, without coming to know their Talmudic motivation. This sinister, immoral and anti-social code is directly responsible for the world's upset.

Comprising the writings of the rabbis for many centuries, it is the "mystery of iniquity" which Paul condemned. Christ's opposition to the Talmud (He called it "tradition") was directly responsible for His rejection, persecution and crucifixion.

Rabbis say there are two "Laws" — the written Law of Moses and the oral Law which became embodied in the Talmud. The latter dominates modern Judaism and Jewish thought. The Old Testament is only window dressing. The application of Talmudic doctrines and teachings is the world's chief crime against humanity.

—Benjamin H. Freedman.

(Note: The Defender Publishers ... Wichita, Kansas, is accepting and processing orders for "Facts Are Facts" as a service to discerning Christians at the regular price of $1.00 the copy, or 12 copies $10.00).

PATTERNS OF HISTORY

DO YOU REMEMBER WHEN ... President Roosevelt issued his famous "Clear it with Sidney" instruction, referring to Sidney Hillman, then an American labor leader, but earlier a leader of the abortive 1905 Russian Revolution? It was in 1932.

International banking circles began taking gold from the country, thus precipitating the run on banks that eventually closed 24,000 institutions? Only 18,000 reopened. The balance were available as bargain-basement purchases for the financial group who precipitated the runs. It was in 1932.

President Roosevelt ordered his famous "bank holiday?" It was in 1933.

President Roosevelt, following the 1912 Philip Dru blueprint of Woodrow

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Wilson's sinister adviser, Colonel E. Mandel House, broadcast his first Fireside Chat? It was in 1933.

The chances for Russian liberty were doomed by America's recognition of the Soviet Union and the godless tyranny that had created it? Russian Ambassador Maxim Litvinoff came over to the United States to engineer the double-cross. It was in 1933.

At the time when Hitler was Chancellor of Germany, the New York Times reported on August 7, 1933 as follows: "Mr. Samuel Untermeyer presided over the International Jewish Boycott Conference, held in Amsterdam last month, and was elected president of the World Jewish Economic Federation ...?" This suddenly focused the attention of the world on Germany. It was in 1933.

Unaided by the rest of the world, more than six million Greek Orthodox Christians died of starvation during the enforced Soviet famine of the Ukraine? It was in 1933.

Father Charles Coughlin became the center of a national controversy by warning his extensive audiences of "the schemers within?" He was driven off the air. It was in 1933.

Roosevelt made an attempt to pack the Supreme Court? It was in 1936.

Communist Russia and Germany signed their non-aggression pact? It was in 1939.

Lauchlin Currie, who had been naturalized only four years earlier, was appointed administrative assistant to President Roosevelt? Later, when an investigation was started, he left the country, lost his citizenship and is now a citizen of Colombia, South America. Many years ago, Currie was identified as a Communist agent. It was in 1939.

General George C. Marshall, who had been relieved of his command by General MacArthur was named Chief of Staff in preference to vast numbers of senior officers? It was in 1939.

Felix Frankfurter, nephew of the late Louis Dembitz Brandeis, was named to the Supreme Court? The mantle of Frankfurter's reputation was extended to cover the careers of such proteges as Alger Hiss and Dean Acheson? It was in 1939.

Harry Dexter White, as Director of our Monetary Research, was on his way along the path of sensational promotions that took him to the top echelons of the Treasury Department? This took place in spite of warnings from the F.B.I. It was in 1939.

—Russell Maguire
American Mercury Magazine.

RA-MANA B

(The Defender has, during the last three years, carried frequent editorials and advertisements regarding the liquid Ra-Mana B product. The unsolicited testimonial reproduced below is typical of many more received.)

"Dear Sir:

"The real purpose of this brief letter is to let you know that I am one of the many grateful and well-satisfied users of the wonderful liquid vitamin product known as Ra-Mana B.

"I began using Ra-Mana B about a year ago, and after giving it a fair and impartial trial, found it to be the most beneficial and satisfactory vitamin product I have ever known. Before using Ra-Mana B my health was very poor. In fact, I was so physically weak and nervous and run down that I was scarcely able to do my daily work around home. But after taking only two bottles my health began to improve rapidly and wonderfully.

"And now, at the age of 71 years, I am able to do almost as much hard work as I had formerly done, some 15 or 20 years ago. Also, I believe that the use of Ra-Mana has been effective in easing the constant thumping of the heart, that caused me so much distress for a long time.

"Therefore, I would not hesitate to recommend Ra-Mana B to any ailing person in need of a dependable, quick-acting vitamin supplement, for the improvement of their health. I will be sending for another three bottles of Ra-Mana B quite soon. Very sincerely yours, Charles F. Cooper ... Las Animas, Colorado."

(The address of the Ra-Mana B Company is P.O. Box 855 ... Hollywood, California. Ra-Mana is available at the price of three bottles $10.00.)

PREACHER'S SERMON BUILDERS

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BOOK REVIEWS

EDWARD HUNTER

BRAINWASHING

Edward Hunter ... Farrar, Straus & Cudahy, cloth binding, 310 pages, price $3.75.

MR. HUNTER put a new word, a terrifying word, into the English language — Brainwashing. He says:

"The reason the word was picked up so quickly was that it was not just a clever synonym for something already known, but described a strategy that had yet no name. A vacuum in language existed. No word tied together the various tactics that make up the process by which the communists expected to create their 'new Soviet man.' The word came out of the sufferings of the Chinese people."

Actually, brainwashing was first put on display at the Red purge trials of 1936, when the world was horrified by a procession of "Old Bolsheviks" before the courts of Moscow, announcing they were traitors to the Bolshevism to which they had dedicated and given their lives. They were the persons responsible for the Soviet seizure of power. Now they denounced and heaped scorn upon themselves.

Other big show trials followed at short intervals, each providing the world with still another baffling performance in self-accusation, with insistence on personal guilt and whining appeals for punishment unto death. These persons acted as if overpowered by some demoniacal influence.

The methods used in producing these confessions (Brainwashing) was kept for several years a guarded secret, shared only by a small group inside the Kremlin. But when the Chinese mainland fell to the communists, somebody who knew the secret ignored restrictions and began using the knowledge "in (says Mr. Hunter) a slipshod and roughhouse manner as a national policy against the whole population." The secret that Moscow had guarded so successfully at its front door in Europe slipped out through the back door in China.

Mr. Hunter was in the Orient at the time, having begun his career as a foreign correspondent in Tokyo in 1927. He later became editor of the Hankow Herald and the Peiping Leader. A complete change at mental levels took place among the Chinese people according to a precise psychological formula, under his observation.

He knew that a *thought revolution* of such tremendous proportions could not just happen. So he began the series of scientific studies that makes his book one of the most important and intriguing ever struck from a printing press.

The China operation was the first attempt at mass Brainwashing. Until then it had been worked on individuals like the "Old Bolsheviks" in the Moscow purge trials, Cardinal Mindszenty of Hungary and others.

American prisoners taken by Chinese Reds were subjected to the same treatment, notably Colonel Frank H. Schwable and Corporal Claude Batchelor. The former was driven to confess participation in germ warfare which never took place. The latter was forced to feel, under psychological compulsion, that he did not wish to return home.

Mr. Hunter devotes a section of his book to interviews conducted with brainwashed soldiers from Korea and civilians from China. He traced some of the people thus studied, all over the world, from Singapore to Arizona.

The Satanic genius in the background who gave the Soviets this powerful weapon was the noted Russian physiologist, Professor Ivan Pavlov. Lenin praised Pavlov for producing a weapon that would save the Red Revolution, make it permanent among the nations, and eventually conquer the world.

Stalin likewise saw the possibilities and applied the knowledge against his enemies, and as a means of conquest, after Pavlov and Lenin were gone. Mao Tse-tung was given the secret and through him it leaked out to other governments, thanks largely to the courage and acumen of Edward Hunter.

Pavlov's system for shattering the human will and unhinging the mental and emotional mechanism of the individual victim (or the masses of a country marked for destruction) is explained. Bible students who read the tragic disclosures presented in these pages will think of Ephesians 6:12.

Mr. Hunter's analysis of the system explains the methods used for softening the mind and establishing outside controls, then fixing the broken mind with the ideas of the brainwashers. The softening techniques used include hunger, thirst, fatigue, tension, threat, violence, drugs, mental suggestion and hypnotism.

American men in uniform are these days being taught how to resist Brainwashing. Chapter 10 of this book entitled, "How It Can Be Beat," contains text material adapted to use in these courses. Counterweapons are being developed.

"Truth is the most important serum and integrity the most devastating weapon that can be used against the totalitarian concept," says Mr. Hunter in his concluding chapter.

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Dr. William Allen Knight ... Wilde Company, cloth binding, 60 pages, price $1.00.

WE HAVE before us an exquisite gift book for the Christmas season ... a story that never grows old, beautifully told. The Author, now in his nineties, is a master at painting word pictures to warm the heart and enlighten the mind.

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JOB: BENEATH THE SURFACE

Rev. A. E. Wendt ... Greenwich Publishers, cloth binding, 130 pages, price $3.00.

THIS IS the second volume in a series of "beneath the surface" studies on the Book of Job. Mr. Wendt lifts the patriarch out of the remote past and gives him and his experiences a current setting. Remedies are found in this, probably the oldest piece of writing in existence, for the major ills of modern civilization.

The analogy drawn between Job's "friends" and "comforters," and certain forces now at work in the United States, is striking. The manner in which Job is presented as a type of the divine Saviour, will impress Bible students.

The hidden prophecies of the book, that synchronize with other portions of Scripture written for the times in which we live, reflect deep study and research. Admonition and instruction are found in the Book of Job which, if heeded, will enrich the spiritual lives of Christians today.

Mr. Wendt, a native of Wisconsin, was converted in his teens and started soon thereafter doing missionary work among lumberjacks in the Northern woods. This tenure of service was followed by five years of training in Bible school and college. He was ordained to the ministry and devoted the next fifteen years of his life to evangelism, preaching and teaching in all parts of the Country. For the last ten years, Mr. Wendt has written voluminously, preached some and done considerable radio work. He makes his home in Denver, Colorado.

REVIVAL TIMES IN AMERICA

Dr. Fred W. Hoffman ... Wilde Company, cloth binding, 190 pages, price $2.50.

THE AUTHOR has made a profound study of the history of revivals in America. He has gone back and surveyed moral, economic and political conditions in crisis periods of the past, and shows how spiritual awakenings have averted disasters.

When a nation becomes decadent through a moral sag, political corruption and the loss of national character, the only hope of rehabilitation is a religious awakening. Revivals have often resulted in social and political reconstruction. They have solved problems, for which humanly speaking, there were no solutions. The historian, Green, demonstrates that the Wesleyan revival saved England from the fate of France (the French Revolution).

This book shows, in a fascinating way, that America has been preeminently a land of revivals. Our Government was conceived in a revival. Attention is focused upon this fact in the chapter devoted to "America's Spiritual Background." It was the revival urge that brought the Puritan Awakening to American shores. The history of this movement on both sides of the Atlantic is recounted.

The force of Jonathan Edwards' preaching is evaluated. The impact of the Wesleyan movement upon the new world, through the labors of George Whitefield and others, is likewise measured. Negative forces were then released, by Tom Paine, various Free Thinkers, English Deism and Unitarianism. Spiritual losses resulted in moral, economic and political maladjustments. Then came showers of blessings in "The Revival of 1800."

Five chapters follow, each devoted to a different revival epoch: "The Work of Finney," "The Revival of 1857-58," "The Moody Era," "The Early Twentieth Century" and "Mid-Century Awakening."

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FOREIGN MISSIONS

MIDDLE EAST TENSIONS AND MISSIONS

AS THIS DEFENDER is being processed for publication, distressing reports from the Middle East tell of the Jewish invasion of Egypt. Intelligence sources of various Arab governments learned some time ago that international Zionist Jewry had mapped a grandiose plan for taking over all territory from the Nile to the Euphrates.

The discovery was made at a time when Israel possessed more arms and greater striking power than all the Arab states combined. Western governments, infiltrated by Zionism, considered this the status quo. The policy forced Egypt and other Middle East countries into the Soviet orbit at economic levels.

Secretary of State Dulles toured that part of the world in 1953, observed at close range the potential dangers of Zionist greed and upon returning home made the following common sense statement on a coast-to-coast broadcast (June 1, 1953):

"Today the Arab peoples are afraid that the United States will back the new state of Israel in aggressive expansion. They are more fearful of Zionism than communism, and they fear lest the United States become the backer of expansionist Zionism ... We cannot afford to be distrusted by millions who could be sturdy friends of freedom ... These peoples we visited are proud peoples who have a great tradition and, I believe, a great future. We in the United States are better off if we respect and honor them, and learn the thoughts and aspirations which move them."

The area under consideration has been for centuries a large and important mission field. The number of Arab Christians now reaches into the thousands. Many Moslems have turned to Christ. The followers of Islam, unlike Jews, are not natural enemies of Christianity.

So far, nothing has occurred to retard Defender foreign missionary work in that part of the world. Both religious-industrial schools, in Jerusalem, Jordan are continuing their operations without interference.

The number of students is increasing. Trades are being taught men and boys in one school ... while girls and women are being taught needlework and related domestic sciences, in the other. All receive daily instruction in missionary evangelism and the Word of God.

It has often happened during the course of Church history that problems of a secular and political nature have retarded the progress of Christian missions. Conflicts, disturbing to normal standards of witnessing for Christ have developed. The missionary task has been caught between powerful millstones.

Losses are often retrieved but permanent injuries are sometimes sustained. Common sense, sound judgment and guidance from above human levels (according to John 16:13) become basic requirements under such circumstances.

Above all, the love motive inherent in the missionary appeal must be projected, to the point where emotional tensions become matters of secondary concern. The native whose social order is confused, or in which changes are occurring, must be made conscious of Christ's love implanted in the heart of the Christian worker.

When the foreign missionary department of the Defenders organization was set up 30 years ago, it was decided that the work on various fields waiting to be opened, should be placed under the management of trained native leaders familiar with the language, customs and needs of the people.

This proposal was predicated on the proposition of securing and training converts possessing sincere hearts, clear minds and exemplary lives. No fixed set of missionary methods can be applied to all racial groups. Background and geography are fundamental factors to be taken into account. But the message of God's love, and redemption through grace, is the same.

The plan has produced results exceeding expectations. There are today more than 300 Defender Churches in existence, indigenous worship centers in a half dozen countries, under the leadership of trained native pastors.

Rev. Solomon John Mattar, one of the outstanding Christian leaders of the Arab world, is Superintendent of Defender missionary work in the Middle East. He writes that the organization is regarded as a "local Arab institution." This is as it should be!

The term "foreign" becomes a misnomer when applied to the promulgation of Christian truth in a nation. Christ's Cause belongs to "all the world," rather than any particular racial group. It cuts across all external lines and goes to the heart of humanity.

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SUNDAY SCHOOL

LESSON NUMBER ONE

November 18, 1956

BLESSED ARE YE

Matthew 4:23 to 5:20

MEMORY TEXT: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matthew 5:6.

The general plan and pattern of the lesson is as follows:

A. Jesus teaches. Matthew 5:2.
B. Jesus blesses. Matthew 5:3-11.
C. Jesus promises. Matthew 5:12.
D. Jesus instructs. Matthew 5:13-16.

(1) THE KEY WORD OF THE LESSON IS "BLESSED."

The Beatitudes have been called "blueprints for abundant living." When Jesus preached the Sermon on the Mount, He gave the Church its Constitution and placed the ethics of His new movement in contrast with Talmudic Judaism. This is seen in the recurring statement: "Ye have heard ... but I say ..."

The people to whom He spoke were enslaved by a yoke, consisting of teachings and demands embedded in an anti-social document called the Talmud — consisting of the accumulated writings of rabbis starting during the period when the Jews were in Babylon.

More than 60 ponderous tomes are required to accommodate these writings in their present form. The Talmud, which forms the basis of Judaism ancient and modern, was officially closed in the sixth century. Synagogue worship and Jewish cunning are its fruits today. The nations are indebted to this code for the twin evils of Zionism and Communism.

The Sermon on the Mount opened a gap, never to be bridged, between Christianity and Judaism. Jewish motivated organizations like the "National Conference of Christians and Jews" are artificial, devoid of factual substance.

Western civilization owes a lasting debt of gratitude to this inspired Sermon. Blakstone, who is revered by members of the legal fraternity everywhere, said that the principles of all wise legislation enacted by civilized peoples, are found in this discourse. Edmund Burke, England's famous barrister, called it "earth's most impressive political document." Maltby saw in it "fragments of Christ's autobiography."

Dr. J. S. Tasker says: "Like the chiming of sweet bells, the Beatitudes call me to enter the kingdom in which to be righteous is to be blessed; they appeal to a universal longing of the human heart."

The word "blessed" comes from the Greek *Makarios* and because it means supreme happiness, some translators have rendered the opening words of nine verses of the text, "Happy are ..."

(2) THE KEY VERSE IS MATTHEW 5:6.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

This Beatitude stands in bold relief, in a sense distinctive from the others, because it admits a state of receptivity on the part of prospective members of the Kingdom that places them in the path of blessings. They are ready and waiting, with a natural heart thirst, certain to be satisfied. "As the hart (young deer) panteth for the water brooks, so panteth my soul after thee, O God."

Bishop W. Boyd Carpenter says: "This Beatitude adds a sense of vigor to those which have gone before, and in so doing prepares us for the more active Beatitude which follows; for though lowliness of mind, meek patience, and deep sorrowfulness are blessings inasmuch as they indicate a spirit not dead but alive, yet they suggest qualities which are somewhat negative in character, were there not added to them the strong, vigorous, passionate longing for some real positive force like righteousness. And this strong desire Christ expresses by the images of hunger and thirst."

(3) THE KEY FACT: THE BEATITUDES BELONG TO THE CHURCH.

Those who insist that this deposit of revealed truth is something to be cashed and designated for a future age, lack the support of sound Scriptural exegesis. The Beatitudes are for the Church *here and now!*

Some Bible teachers profess to find in the nine Beatitudes, messages that parallel and block out nine distinct divisions of Church history, starting at Pentecost and coming down to the present hour. There is something to be said favorable to their interpretation.

(1) After Pentecost the struggling Christian community at Jerusalem headquarters gave the world a beautiful example of humility of spirit. Each believer laid his possessions at the feet of the apostles. "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

(2) Thereupon, a second object lesson was given to the world. The Church entered upon a period of unprecedented persecution and suffering. "Blessed are they that mourn: for they shall be comforted."

(3) The storm abated early in the

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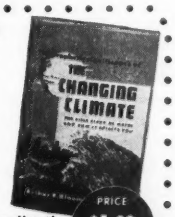

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fourth century when the powerful Constantine embraced Christianity. Believers were no longer thrown on beds of spikes, buried alive, burned at the stake, fed to beasts and otherwise tortured. A new day dawned. It seemed too good to be true. "Blessed are the meek: for they shall inherit the earth."

(4) Centuries passed, the Crusades became history, the Reformation took place, great Bible teachers arose and the vital, spiritual content of Christianity began to be declared widely throughout the civilized world. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

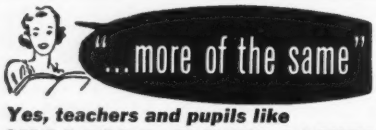
(5) A higher, deeper form of Christian experience than ever before in the history of the Church developed. Some became known as "pure ones," or Puritans. "Friends of God," the line from which William Penn came, appeared in the Church. We are told that, "A spirit of non-oppression, a feeling of tender love and gentle sympathy permeated the body of Christ." "Blessed are the merciful: for they shall obtain mercy."

(6) The great revivals which accompanied this trend had a noticeable purifying effect. "Blessed are the pure in heart: for they shall see God."

(7) As the Church increased in the strength, it became the world's most powerful force for peace and good will. "Blessed are the peacemakers: for they shall be called the children of God."

(8) The thorny hand of persecution has been again pushed down upon the Church by the Satanic device, atheistic Communism. "Blessed are they which are persecuted for righteousness' sake."

(9) According to this interpretation, the outlook is dark for believers during the end-time of the age now closing. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake."



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LESSON NUMBER TWO

November 25, 1956

A WAYWARD SON RETURNS

Luke 15:11-32

MEMORY TEXT: "He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him."

The general plan and pattern of the lesson is as follows:

A. A selfish demand. Luke 15:11-12.
B. A selfish life. Luke 15:13-16.
C. A change of heart. Luke 15:17-18.
D. A glorious reconciliation. Luke 15:21-24.

(1) THE KEY WORD OF THE LESSON IS "ARISE."

The parable of the Prodigal Son is probably the world's best known story. One writer calls it, "The most divinely tender and most humanly touching story ever told on our earth." It is a portrait of the heavenly Father in his dealings with sinners alienated from "the household of faith" — important to us because it sets forth the principles of salvation according to the provisions of unmerited Grace.

Jesus may have known the two sons of the story. He certainly knew people like them. The narrative runs true to human nature. "A certain man" plays the leading role. He is the father and typifies the heavenly Father.

One son turned out to be a prodigal and the other an unloving "elder brother." At the request of the younger, their inheritance was divided." Property and possessions were converted into coins and negotiable gems. The prodigal journeyed to "a far country."

He lied to himself by assuming that life at its best permits the removal of moral restraints, which is the doctrine of anarchy. "And there wasted his substance in riotous (dissolute) living."

He emptied himself of moral values and the inevitable, a "mighty famine," followed. He landed on skid row. When one sows to the flesh, he may expect to reap of the flesh corruption. The law of equal reaction operates at moral and spiritual levels, the same as in physics.

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After lying to himself, we learn that "he came to himself." He said: "I will arise and go." The redeeming factor was an act of will power. He *willed* to do right and this resulted in a moral and spiritual rebirth.

(2) THE KEY VERSE IS LUKE 15:18.

"But when he was a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

The son's part was to reverse the sinful order by a deliberate act of his will, and "arise." This is the sinner's part in relation to the plan of salvation. And God is waiting to meet him, even as the father waited for the prodigal to return.

Dr. G. Campbell Morgan comments on Luke 15:20-24 as follows: "This picture is a careful piece of work on the part of our Lord. It is an exact unveiling of the attitude of God. What are the things the son said? He first made a confession, 'I have sinned against heaven and in thy sight.'

"He goes back, in that sentence, to that initial moment in which he imagined that the restraint of his father's house was galling and irksome, back to that hour in which he said, If I can but be free I shall find a more spacious life. He went back to that hour, and said: What I thought right was wrong, and what I thought would be liberty has proved to be slavery.

"I would take the Greek word in this case, and translate it quite literally, 'I have missed the mark.' That is repentance, a change of mind, and a change of mind confessed.

"Those who are familiar with the Eastern imagery will at once recognize that the robe, and ring, and sandals are all symbolic. By the robe the father answers the confession of the son, 'I have sinned.' That is the robe that befits the father's house."

(3) THE KEY FACT: GRACE AVAILS FOR OUR SINS AND SHORTCOMINGS.

The doctrine of divine Grace runs like a thread throughout the story. Grace does not coerce. It can be spurned — the boy left his father's house. Grace watched for his return. It welcomed him with open arms. It confer-

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red upon him all the family blessings and riches. It dropped a curtain on the past. God forgives and God forgets.

"He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him." Psalm 103:11-12.

During World War II a Chaplain was riding on a train across England. He noticed a young soldier opposite him who seemed nervous and edgy. Little by little the lad's story came out. He had disgraced his family's name after entering the service.

Now his leave had come and he did not know what to do. Should he go home? Would the folks let him in? So he had written, "If you are willing to see me, hang a white cloth on the apple tree when the train passes our farm. I'll be watching from the window. If the cloth is not on the tree, I will not get off the train."

Now the train was nearing the farm. He could not face it. What if there was no white cloth? He asked the Chaplain to watch for him. As the train came around the bend, suddenly the man of God shouted to the boy, "Look out of the window!" There on the tree, on every possible branch, white cloths blossomed forth. The tree was almost completely hidden.

No doubt remained as to the desire of the parents to have their son return home. The train came into the station, and as it ground to a stop, a penitent boy left the coach and threw himself into the arms of his parents, who were waiting to welcome him.

This is a picture of Grace, pouring out of the heart of God for sinful human beings who repent and return. "Joy shall be in heaven over one sinner that repenteth." Luke 15:9.

Lesson Number Three

December 2, 1956
RELIEF FOR TROUBLED HEARTS
John Chapter 14

MEMORY TEXT: "Let not your heart be troubled: ye believe in God, believe also in me."

The general plan and pattern of the lesson is as follows:

A. The certainty of God. John 14:1.
B. The certainty of heaven. John 14:2-3.
C. The torture of doubt. John 14:5, 8.
D. The answer for anxious hearts. John 14:9-10.

(1) THE KEY WORD OF THE LESSON IS "BELIEVE."

Death from heart ailments is increasing at an alarming rate. This is attributed to the increase of nervous tensions accompanying modern civilization, and the state of fear which has settled down upon the human family from wars, revolutions, the splitting of the atom and depressing future prospects. Luke 21:26 is finding fulfillment: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

The fourteenth chapter of John has been called, "one of the most beautiful, exalted, inexhaustible chapters in all the Bible."

Certain great and eternal truths come into focus in the opening lines. "Let not your heart be troubled." A better translation is, "Let not your hearts any longer be troubled." The thought is not, Don't begin being troubled ... but rather, Stop being troubled.

The hearts of the disciples were filled with a medley of emotions. They were sad because of the gloomy prospect of Christ's departure. No greater shock could come to them. Jesus was saying: "Don't worry, everything will be all right."

"In my Father's house are many mansions." The English word "mansion" is related to the term "to abide" or "remain" in the original text.

The disciples, like us, were at times tortured by doubts. Jesus sought to insulate them by strengthening their beliefs. Hence such potent words of our text as "believest," "believeth" and "believe."

(2) THE KEY VERSE IS JOHN 14:6.

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Jesus had said: "I must go away." The disciples were troubled or afraid at the prospect of losing Him. Moreover, their own departure out of this world filled them with fear and anxiety. They knew little about life on the other side.

The Master sought to assure them by saying: "I go to prepare a place for you." But they wished to know more. Thomas and Philip were the principal questioners. "We know not whither thou goest, and how can we know the way?" In trying to give them (and us) relief and assurance, He replied: "I am the way."

(3) THE KEY FACT: THERE IS A PEACE THAT PASSETH UNDERSTANDING.

Bud Robinson, the famous preacher from the backwoods, used to say: "I have the peace of God that passeth un-

LIPS THAT NEVER SMILED

Dear Friends:

I want you to excuse me for the letter I'm sending to you. I am a very miserable girl because my cruel destiny gave me very bad strokes since I was but a little child. I was only 12 years old when I was affected by T.B. For ten whole years I have been sick in bed suffering bitterly. I have not experienced any joy in my life, and my lips have never smiled. I get awfully disappointed and tears roll down my face whenever I think that there is nobody to care for me. My mother tries so hard to support my 5 younger brothers and sisters. They are not only very poor, but victims of the last earthquake too. Our house was completely destroyed, that is why they are living in a hut now. My sister who could help my mother a little got recently sick too.

Please dear friends, don't close your heart to my appeal and send whatever you want. If I had money to buy the medicine perhaps I would feel better. I'll be grateful to you all my life. All my hopes are set on you.

Yours respectfully,
Panayiota Demopoulou,
Sanitarium Soteria ... Athens, Greece

HOW CAN WE call ourselves Christians and refuse to put a smile on the lips of this girl? She certainly needs the Word of God as so many of the other 2,200 patients in this Sanitarium in Greece do. But as the Word of God is given to her, we must also make her feel in a tangible way our love by providing the needed medicine, food and clothing. We must do the same for her dear homeless earthquake striken family.

At this Thanksgiving season the American Mission to Greeks has the opportunity of distributing to such needy families in Greece 2,000 food packages. With only one dollar 22 lbs. of butter, cheese, beans and rice can be placed in the hands of a hungry family. This Thanksgiving, show you are thankful for your abundance by sharing. Remember that two-thirds of the people in the world go to bed hungry every night, and over three million of them are in Greece whose population is only eight million. Will they go hungry even after you have read this?

Please send your gifts to Rev. Spiros Zodhiates, General Secretary, American Mission to Greeks, Inc., Dept. DF, P.O. Box 423, New York 36, N. Y. (In Canada: 90 Duplex Avenue, Toronto 7, Ontario.)

derstanding. It comes right down past my understanding (pointing to his head) and lodges in my heart."

In his book, "Antichrist and the Atomic Bomb," Dr. Winrod discusses dire predictions made by certain scientists regarding the possible dissolution of our planet through the release of atomic power, and says:

"Assuming that such a celestial and terrestrial catastrophe were to occur right now, children of God would have nothing to fear. Their security is not dependent upon material values and physical substance. They are assured of permanent, blissful survival following the dissolution of their human bodies — which, after all, consists of less than a dollar's worth of chemical elements. The saint is assured of an indestructible body like that which our Lord brought back from the grave."

Two business men were talking as the day in the office was about over. One, worn and tired, said: "If only I could go home tonight and sleep, and forget this office! I haven't had a good night's sleep for months." The other man said: "That's easy, when you know how. I sleep from the moment my head hits the pillow. I just get into bed, turn the light out, and say, 'Well Lord, I'll let You take the night shift,' and go to sleep!"

LESSON NUMBER FOUR

December 9, 1956

TRIUMPH OF THE FAITHFUL

Romans Chapter 8

MEMORY TEXT: "In all these things we are more than conquerors through him that loved us." Romans 8:37.

The general plan and pattern of the lesson is as follows:

A. The Holy Spirit our prayer partner. Romans 8:26.

B. The Holy Spirit our helper and guide. Romans 8:28.

C. The Holy Spirit our source of strength to conquer. Romans 8:37.

D. No power on earth or in eternity can separate the child of God from his heavenly Father. Romans 8:38-39.

(1) THE KEY WORD OF THE LESSON IS "SPIRIT."

We have before us one of the most important passages on prayer found in the Bible. "We know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

"Sublime and affecting ideas, for which we are indebted to this passage alone!" says Jamieson, Fausset & Brown. "As we struggle to express in articulate language the desires of our hearts, and find that our deepest emotions are the most inexpressible, we 'groan' under this felt inability. But not in vain are these groanings. For 'the Spirit Himself' is in them, giving to the emotions which Himself has kindled the only language of which they are capable; so that though on our part they are the fruit of impotence to utter what we feel, they are at the same time the intercession of the Spirit Himself in our behalf."

It is possible to draw so near to the Holy Spirit, in a transparent relationship through unreserved heart consecration, that He will take possession of the mind and even the organs of speech and dictate the prayer. That is prayer in its deepest, fullest, richest, most potent meaning.

(2) THE KEY VERSE IS ROMANS 8:37.

"We are more than conquerors through him that loved us."

Dr. John Henry Jowett says: "When Paul speaks of being a 'conqueror' he means that he is on the top of his circumstances and not beneath them. To be more than conquerors is to be on the top of your wealth, and not beneath it; to be on the top of your poverty and not beneath it; to be on the top of your joy and not beneath it; to be on the top of your sorrow and not beneath it; to be on the top of your disappointment and not beneath it. To be more than conqueror is to be on the top of the old serpent, and, as Browning says, to stand upon him and feel him wriggle beneath your feet!

"The real conqueror, the only one worthy of that royal name, is he who makes every circumstance his subject, permitting no circumstance to be the lord and master of his soul. He is 'more than conqueror.' And what is the secret of such conquest? Here is the secret: 'We are more than conquerors through Christ that loved us.' It is conquest through the energy of an imparted love."

(3) THE KEY FACT: ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD.

Out of intimate association with the Holy Spirit comes the assurance and consciousness of guidance from above human levels. We are limited in our mental capacities — our ability to think. Every human being has millions of brain cells that are never stimulated to action because of deficiency in the thinking apparatus.

With the Holy Spirit there are no such limitations. He is all-wise. He can bless and direct lives surrendered to Him, in ways beyond human capacity to ask or imagine. "The steps of a good man are ordered of the Lord." Psalm 37:23.

"Mrs. Anne Morrow Lindbergh has written one of the finest books of our generation entitled, 'Listen, The Wind!' She tells of how she and her famous husband took off from a lake in the Azores. Their plane was the latest word in aviation. But it never lifted. Half way across the lake, the Colonel cut off his motors, and stopped. He turned to his wife and said, 'Not enough wind!'

"They took out of the plane everything but what they barely needed, including the spare gas tank, and went out on the lake to try it again. Still Lindbergh wasn't certain he could lift his 'ship' into the air. He speeded the motors. They sped across the lake, holding their breath and then, suddenly, down from the surrounding hills, there came one of those quick, sudden bursts of wind. The plane caught it and literally shot into the air. Mrs. Lindbergh says that she shouted exultantly to her husband, 'Listen — the wind!'

"So it is with us in our attempts to live a Christian life. We have strong human powers within us, but still we fail. Then a strong 'wind,' the Holy Spirit, lifts us. It is a power *outside* ourselves, without which our spiritual wings are as helpless as was Lindbergh's plane on the windless lake."
—*Tarbell's Guide.*

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—*Paul.*

God makes a promise. Faith believes it. Hope anticipates it. Patience awaits it.

To look around is to be distressed. To look within is to be depressed. To look up is to be blessed.

—*Raymond Becker.*

A lot of kneeling keeps you in good standing with God.

Satan trembles when he sees the weakest Christian on his knees.

The Christian on his knees sees more than the philosopher on tiptoes.

More things are wrought by prayer than this world dreams of.

The wise man's constant aim is never to be caught talking when he should be listening.

Some people throw their tongues into high gear before they get their brains going.

Many a blunt word has a sharp edge.

It often shows a fine command of language to refrain from using it.

If you must publish someone's faults, publish your own.

Think before you act. Think twice before you speak.

The heart is the mainspring for the tongue.

Take a tip from nature. Man's ears aren't made to shut; his mouth is.

Some who planned to repent at the eleventh hour died at ten thirty.

I complained that I had no shoes, until I met a man who had no feet.

The never-failing balm for a broken heart is obtained through the process of helping to mend the broken heart of another.

There is no exercise better for the heart than reaching down and lifting people up.

An easygoing religion makes the going easy for the devil.

Those who bring sunshine into the lives of others cannot keep it from themselves.

To free men, threats are impotent.

—*Cicero.*

The conscience is like a pencil. It must be sharpened before it can be useful.

—*T. M. Tiemyer.*

Never bear more than one trouble at a time. Some people bear three kinds: all they have ever had, all they have now, and all they expect to have.

—*Edward Everett Hale.*

The best angle from which to approach a problem is the *try angle.*

Trying times are times for trying.

What you do with your money tells what it will do with you.

Do not dodge difficulties. Meet, greet and beat them.

No man can live wrong and pray right. No man who prays right can live wrong.

He is armed without, who is innocent within.

If you are too busy to pray — you are too busy.

Many accept the Christ of the Cross, but reject the Cross of Christ.

For the worthwhile things in life we must pay in advance. The bad things are paid for afterwards.

Conceit is God's gift to little men.

—*Bruce Barton.*

If one speaks evil of you, let your life be such that none will believe him.

A church wrapped up in itself is a small package.

When the church ceases to be in touch with another world, she is no longer a torch to this world.

God never alters the robe of righteousness to fit the man, but He alters the man to fit the robe.

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FROM PAGE 2.

With the coming of warm sunshine, the blooming flowers, and the singing birds, the remaining Pilgrims took heart. When the Mayflower sailed for home, not one of the number would return. Neighborly relations developed with the Indians after a few hostile flurries. Chief Massasoit of the Wampanoags brought fifty or sixty gaily decorated braves and the pipe of peace was smoked.

When the golden autumn of 1621 came, the Pilgrims had reason to be happy and grateful. A separate log house had been built for each family, the cornfields had prospered and wild game was plentiful. A Church was built and the beating of a drum called the people to services. Meetings sometimes lasted three and four hours.

It was decided to have a feast of Thanksgiving. Massasoit and members of his tribe were invited. The Indians brought deer. The Pilgrims shot wild turkey. There was sea food and an abundance of corn. They attended religious services together, sang songs, played games, ran races and otherwise enjoyed wholesome fun.

Thus began the custom of setting aside a day of Thanksgiving each year. The first celebration of this kind was eaten at rude tables in a New England wilderness.

With the passing of the years, it became a habit among the colonies to designate an annual season for special thanksgiving. After the writing of the Constitution, the national government decreed that one such day should be set aside each year by Presidential proclamation. George Washington issued the first such proclamation on October 3, 1789.

God forbid that this festival, wisely established by our forebears out of sincere and grateful hearts, shall ever become a meaningless and superficial gesture . . . a cloak for national hypocrisy.

"Remove not the ancient landmark, which thy fathers have set." Proverbs 23:28.

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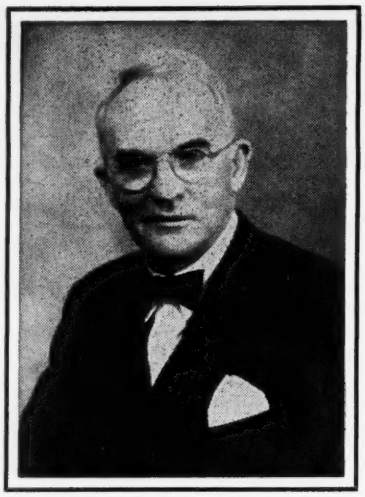

THE GRANDEUR OF GRATITUDE

A Thanksgiving Message

DR. ANDREW JOHNSON
WILMORE, KENTUCKY

PERHAPS there are some who would put their veto on the American Thanksgiving festival as an old custom that has come down through the years, without much meaning or significance. But the vast majority of the people in the United States recognize the splendid spirit of the occasion and see the propriety of perpetuating the time-honored institution.

The foundation of Thanksgiving Day is grounded in gratitude to Almighty God for the blessings and benefits of national prosperity. America cannot afford to become a grouchy nation of growlers and ingrates.

Shakespeare called ingratitude "a marble-hearted friend." It is both a heinous and disgusting sin.

Years ago a boat was wrecked in a storm on Lake Michigan. In Northwestern University there were several young men who acted as life savers. One of them, Edward Spencer, saved seventeen, and when he was being carried to his room he said, "Did I do my best? Do you think I did my best?"

Dr. R. A. Torrey was in the act of telling this story during a sermon in Los Angeles, when a voice called out that Edward Spencer happened to be in the audience. Dr. Torrey invited him to the platform and an old white-haired man came forward amid loud applause.

Dr. Torrey asked if anything in particular stood out in his memory with regard to the saving of those seventeen. Spencer replied, "Only this, of the seventeen saved, not one ever thanked me."

Martin Luther, in his autobiography, says: "I have one preacher that I love better than any other on earth: it is the little tame robin that preaches to me daily. I put his crumbs upon my window sill, especially at night. He hops onto the window sill when he wants his supply, and takes as much as he desires for his need. From thence he always hops to a little tree near by, and lifts his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing, and goes fast to sleep, and leaves tomorrow to look after itself. He is the best preacher that I have on earth."

Even the skeptic, Lessing, admitted that a grateful thought toward heaven is of itself a prayer. The Roman philosopher, Seneca, said: "To find one thankful man I will oblige a great many that are not so." Plutarch, the Greek writer, said: "The worship most acceptable to God comes from a thankful and cheerful heart."

Shakespeare prayed: "O Lord who lends me life, lend me a heart replete with thankfulness." Cicero, whose eloquence shook the rostrum of the Sen-

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ate, called gratitude the mother of virtues, and used the words "grateful" and "good" as synonymous terms. If pagan philosophers and worldly poets recognized the need of the grace of gratitude, how much more ought Christian people exemplify the excellent spirit of true gratitude!

Jeremy Taylor, whose writings greatly influenced John Wesley, said: "Every furrow in the Book of Psalms is sown with the seeds of thanksgiving." Gratitude has been defined as not only the memory, but the homage of the heart, rendered to God for His goodness.

Go to your dictionary and look up the derivation of our word "thank," and you will find that it stems from the same origin as "think." In the minds of our ancestors, apparently, thinking and thanking were very much alike. The same relationship exists today. Grateful hearts are thoughtful hearts. Ingratitude nearly always grows out of a failure to think.

The sacred custom, coming down from the early days of our national existence, has ever had a wholesome effect upon our citizens, although the Day is not always properly observed. There is infinitely more in Thanksgiving than turkey dinners, reunions of relatives and the hunting of game for recreation.

We ought to assemble in places of worship and on bended knee give thanks for all our inalienable rights, constitutional prerogatives, temporal blessings, national privileges, domestic favors, political opportunities, educational advantages and providential dealings — for peace, prosperity, and above all, for the unspeakable gift of full and free salvation. "Bless the Lord, O my soul: and all that is within me, bless his holy name."

We are prone to take many of life's most important blessings for granted. The natural order of things provides for us with a regularity that appears automatic, and therefore no particular gratitude seems to be called for. But even such elemental things as sunshine and rain are gifts from God. (See Matthew 5:45).

The more personal blessings are also His gifts. Health of body and mind, and the ability to work and learn and earn also come from God. (See Deuteronomy 8:18). In fact, all of life is bound up in Him as its Source and Sustainer. "In Him we live, and move, and have our being."

This is well-summarized by James, who says, "Every good gift and every perfect gift is from above, and cometh down from the Father."

But we too often forget. Our age is marked by intellectual shallowness, by aversion to thinking. Moments of quietness find us jittery or bored. Many people quickly turn on the radio, or light up a smoke. They cannot bear to be alone with their thoughts. And one of the results is a failure to appreciate our blessings and to thank their Source.

Thanksgiving Day is an invitation to think, and then to thank. "Count your many blessings, name them one by one." To write a list might be a rewarding exercise. "It will surprise you what the Lord hath done." Be *think-ful*, and you will be thankful.

The early halcyon days of the Evangelical Movement were characterized by the loud shouts of great spiritual joy. It behooves the present spiritual churches to find the "lost chord" and tune up their harps which have hung upon the willows so long, and catch up with their praises to Almighty God. Let us keep prayed up, paid up, and praised up.

"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people." Psalm 116:12-14.

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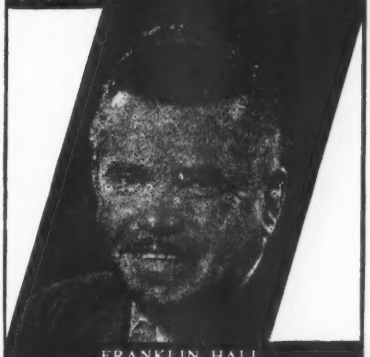

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